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Chronicle

Home News.—The matter of the Far Eastern problems, the second of the groups of subjects on which the nations were invited to confer, was laid before the Conference on November 16, by Minister S. K. Alfred Sze, the chief of the Chinese delegation, who suggested on behalf of China as the most vitally interested of the Powers, that ten general principles should be accepted as a basis of discussion.

Far Eastern Problems

These principles in brief are as follows: guarantees on the part of the Powers to respect and observe the territorial integrity and the political and administrative independence of China, and an engagement on the part of China not to alienate or lease any part of her territory or litoral to any nation; the policy of the "open door;" an agreement on the part of the Powers not to conclude among themselves any treaty directly affecting China or the general peace of the Far East without previously notifying China and giving her an opportunity to participate; the publication under penalty of nullity, of all special rights, privileges, immunities or commitments claimed by any of the Powers in China; the removal at the earliest opportunity of existing limitations upon China's political, jurisdictional and administrative action; the determination

of fixed duration for those commitments of China which are at present without time-limits; the interpretation of grants according to the principle that the instruments of grants shall be construed in favor of the grantors; respect for China's rights as a neutral; provision for peaceful settlement of disputes in the Pacific and Far Eastern problems; arrangements for future conferences.

The Powers readily accepted these principles as a basis of negotiation without, however, committing themselves to their application in details. It was at the invitation of the United States that China assumed the initiative in the matter of the Far Eastern problems, and American sympathy with China is a well-known fact. France, according to M. Sarraut, the French Colonial Minister, would welcome the open door, and would be glad to aid China in realizing her aspirations, territorial, political and commercial; France would be willing to give up Kouang-Tcheou, which was leased from China in 1898, provided Great Britain would give up Weihei-Wei, and Japan would give up Shantung. France would not be unwilling to relinquish extra-territorial privileges as soon as the Chinese Republic could give guarantees of adequate protection to foreigners; France is also for open-door dealings with China and is opposed to secret negotiations. M. Sarraut noted, moreover, that it was not lack of interests in the Far East that determined her attitude, but sympathy with China's desire to take her rightful place among the nations. Indo-China, the French colony, he said, has a population of more than 25,000,000, and in addition France possessed New Caledonia, Tahiti, the Marquesas, the New Hebrides, and several other groups of small islands. Indo-China, he believes, would not come within the scope of discussion.

Great Britain has also signified her willingness to relinquish the principle of extra-territoriality as soon as China is in a position to assure protection to British lives and property. It is also understood that Great Britain is not averse to giving up Weihei-Wei, but is of the opinion that Hong Kong has a separate status. Japan, according to Prince Tokugawa, is subjecting the Chinese principles to a careful and friendly consideration, and is in favor of doing everything possible for the benefit of China, provided it does not involve the sacrifice of Japanese national welfare. On the policy of the open door, he said, Japan is in entire accord with China, and has repeatedly signified her readiness to evacuate Shantung, under proper conditions. It appears, however, that Japan is of the opinion that Manchuria may not be part of China. Such were the expres-

sions of good will that were given publicity in the daily press.

As a result of the meeting of the Committee on Far Eastern affairs, a communiqué was issued on November 20, in which the nations committed themselves to a general sympathy with China and her aspirations, and to a desire that she should be given every opportunity for development. Japan, however, declared that the internal affairs of China should be worked out by China alone, and that the Conference should concern itself only with regulating Chinese foreign relations. As for the principle of extra-territoriality, Japan was desirous of joining the other nations in arriving at a just and satisfactory arrangement. Nevertheless Japan did not believe it wise to protract the Conference unduly by the discussion of innumerable minor matters.

China, up to the present, has taken very little consolation out of these vague expression of sympathy, and is still in the dark as to the amount of actual co-operation she is to receive, particularly from Japan.

As was expected, modifications of the general principles for the limitation of naval armament as proposed by Secretary Hughes have been suggested by the nations.

Limitation of Armament Japan contends that the strength of the Japanese navy in capital ships should be approximately seventy and not sixty per cent of the tonnage in capital ships of the American navy, and in particular that the "Matsu," which is soon to be added to the front line of the Japanese navy, should not be included in the list of the ships to be scrapped. If this contention is allowed, Japan would have 333,700 tons in capital ships. Japan also claims that in ships of a strictly defensive character the strength of her navy should approximate that of the greater navies. In support of both these contentions, Japan urges the necessities of her geographical position; and with regard to capital ships she maintains that the "Matsu" should not be included in the list of ships to be scrapped, because it was in commission on November 12, and also that on the basis of actual strength, Japan should have eleven capital ships and not ten. Japan also contends that in the allotment of airplane carriers, she should be given not sixty per cent of the tonnage accorded Great Britain and the United States but an equal tonnage.

Great Britain is in accord with Mr. Hughes' suggestions on the tonnage of capital ships, but declares that the limitation of French and Italian navies should be definitely fixed before any agreement with Japan and the United States is signed. The British delegates are of the opinion that the geographical position of the British Empire makes it imperative that Great Britain should have a larger tonnage of auxiliary ships than is provided for in Mr. Hughes' plan. They are also in favor of banning submarines altogether, or failing that, of reducing

the tonnage allowed the nations to one-half the amount suggested by the American Secretary of State.

France and Italy are willing to have the discussions of their respective naval strength come before the Conference, but they intend to show, and especially France, that they need, for the same reasons advanced by Japan and Great Britain, a comparatively large navy.

The attitude of the United States, as unofficially announced, has undergone no modification since the announcement of its program by Mr. Hughes. The Japanese contention is believed to be a disguised plea for continuing the competition which it is the object of the Conference to stop, and it is thought that concessions made to one nation will be provocation to other nations to make further demands. The United States would, of course, be willing to assign a higher percentage of capital and other ships to Japan, if it should be proved that the relative strength of the Japanese navy has been incorrectly estimated. It is said, however, that the error, if any has been made, is in favor of Japan, and that it is nearer the truth to say that the actual strength of the Japanese navy as compared with those of Great Britain and the United States is nearer to fifty than to seventy per cent. As far as can be ascertained at present, the United States is still of the opinion that the relative strength of the actual navies, as computed by their capital ships, should be the basis of their allowance of auxiliary craft, whether it be cruisers, submarines or airplane carriers.

Central America.—While the Constitution of the newly established Federation of the former independent Republics of Honduras, Salvador and Guatemala assigns no official rights to the Catholic religion, it is evident that neither the citizens nor even the more prominent statesmen of the newly created Union intend to ignore the religion in which they were brought up. In proof of this the *Revista Católica* of El Paso, Texas, states that Señor Salvador Falla, one of the framers of the Federal Constitution of Central America, while taking cognizance of the fact that no official recognition was given in that Constitution to the Catholic Church, made it plain that the nation was still deeply Catholic. In a speech delivered in Guatemala City in the name of the State of Guatemala, Señor Falla openly declared that Catholicism had planted such deep roots in the lives and manners of the people of Central America, that the best thinkers and writers of the day assert that it will be impossible to de-Catholicize Latin America, and that so far all attempts to do so had been in vain. Señor Falla made no effort in his declarations to hide his feelings as a Catholic, and in words of the Gospel he appealed to his countrymen to work for that peace now so earnestly desired by his country, and which was promised "to men of good will." The lesson is needed in the newly organized union which could be easily wrecked by the spirit of discord and disunion.

While these declarations were being made in Guatemala, and were in some measure making up for the silence of the Federal Constitution in regard to the Catholic religion, Señor Jorge Melendez, head of the State of Salvador, addressed an appeal to his fellow-citizens in favor of the Central American Union. He called attention to the fact that Salvador led the fight for the political reconstruction of Central America. It was on the initiative of Salvador, he reminds his countrymen, that a congress of plenipotentiaries was summoned from the five Republics. The ultimate result of the congress was the renewal of that Federal Union which had already been achieved in 1823. Señor Melendez regretted the fact that Nicaragua and Costa Rica were not members of the Union and hoped that they would soon find their way to enter it. He also recalled with pride that the first Federal Union of Central America had for its president, Don Manuel Arce, a son of Salvador.

The appeal of Señor Melendez, comments the *Revista Católica*, is an important historical document. The *El Paso* journal regrets, however, that while speaking for the union of the formerly sovereign and independent States, undeserved tribute should have been paid by Señor Melendez to the notorious Morazán, whose ambitions, had they been allowed full play, would have wrecked the clever scheme.

France.—*La Croix* of Paris thus summarizes the agreement recently made between the Kemalist Government and France. The agreement is of great interest and importance to the Catholics of the entire world, as it affects the condition of the Christians living under Ottoman rule.

The Franco-Turkish Agreement There are thirteen important articles in the agreement. By the first article, hostilities are declared at an end. Article II provides for the liberation and return to their countries of the prisoners of war. Article III fixes a delay of two months for the withdrawal of troops on both sides of the newly designated frontiers. The delay is to count from the day when the Turkish Government will give its assent to the stipulations made. Article IV settles the conditions under which the withdrawal of the troops is to take place. A general amnesty is proclaimed by the next article. The sixth determines the future status of the Christian minorities. By the clauses of the eighth article the frontier lines are clearly defined. The line starts a little north of the harbor of Alexandretta, to pass between Alep and Killis. It leaves in Syrian territory the section of the railroad between Bagdad and the Euphrates, but surrenders to the Turks that section of the line that extends between the Euphrates and Neusibin. It reaches the Tigris at Djezin-Ben-Omar after following the old caravan route. This frontier line is practically the same as the one proposed last March. The only change is found between the Tigris and the Euphrates. The alteration was made in order to enable Turkey to keep its communications open with the country of the Kurds. Article

X regulates the management of the Cilicia-Tigris railroad. The Bozareth-Neusibin spur is to be worked and controlled by the French. There are to be no differential tariffs. Both Turkey and Cilicia will have the right to use the road for the transportation of troops. Under article XI, provision is made for a customs treaty or agreement in the near future between Syria and Turkey. By article XII, the city of Aleppo is allowed a water supply to be derived from the Kowik and a pipe-head in the Euphrates in Turkish territory. Under article XIII, certain regulations are laid down to govern movements of the nomad tribes of the interior.

The agreement between the Kemalists and France was carried out on the part of the latter by M. Franklin Bouillon, as French High Commissioner, and is generally known as the Treaty of Angora. The *Paris Temps* states that the treaty does not impair the rights or privileges of other nations "which almost all stand to gain by it." This is not the view taken by the *Manchester Guardian Weekly*. The North of England journal declares that the treaty is an important one because it means that France has left the ranks of the Allies in dealing with the Near Eastern controversy, and that it has recognized by implication, the Government of Mustapha Kemal over the heads of the Sultan and his Ministers at Constantinople. On the other hand Jacques Bainville, writing in *L'Action Française*, states that while France has made some gains in the Near East, she has had to face some losses and has made considerable sacrifices. He welcomes the treaty of accord made by M. Franklin Bouillon with the Angora government because he sees in it an opportunity offered to France to regain her old prestige in the "Levant." Many articles of the treaty are still rather obscure. Doubts may be entertained as to some of the political and economical stipulations, and the wisdom of European governments setting up any authority around which the malcontents of the Mohamedan world may rally in opposition to Constantinople thereby precipitating, perhaps, a vast conflict. But it is not improbable that the long prestige which France enjoyed in the Near East, and her systematic protection of the Christians in Syria, Cilicia, and Anatolia will now afford a better protection to the Christian communities there, than would be given under any other European power, and one more readily acceptable to the Sultan himself and to the Kemalist authorities at Angora.

Ireland.—Progress towards peace in Ireland, though not as rapid as might be, was yet satisfactory last week. On November 16, Lord Midleton, leader of the Southern Unionists, and some of his colleagues conferred with Lloyd George and the Irish Conference Committee of the British Cabinet. This is considered a hopeful sign. On the other hand, on the same day, J. M. Andrews, Ulster Labor Minister, declared:

We have informed the British Government that we are not

prepared to admit the ascendancy of any Parliament other than the Imperial Parliament over ours, or to agree to transfer privileges reserved for us to an all-Ireland Parliament. We have asked that this proposal be withdrawn before any conference takes place between the British Government and the Ulster Cabinet. In the interests of peace we accepted a Parliament of our own as final settlement.

At first this appeared serious, but, on Thursday, November 17, 2,000 delegates of the Conservative party, in session in Liverpool, adopted a resolution which expressed the earnest hope that, consistent with the supremacy of the Crown, the security of the Empire, the pledge given to Ulster and the safeguarding of interests of the minority in South Ireland, a solution of the Irish difficulty may be found in the conference now in progress, which will bring peace to Great Britain and strength to the Empire.

This immensely strengthened the Premier's position against the attacks of the politicians. The following day, Friday, November 19, Sinn Fein issued an alleged secret document, which appeared to show forth a disagreement between the Premier and the War Office, the latter seemingly determined to proceed with preparations for war, while the former talked peace. The document was addressed to Commissioners, county police inspectors and county commandants of the Royal Irish Constabulary in Ulster and was signed by Lieutenant Colonel Nickham, Divisional Commissioner. It is quoted as follows:

Owing to the number of reports on the growth of unauthorized loyalist defense forces, the Government is considering the advisability of obtaining the services of the best elements of these organizations. They have decided that the scheme most likely to meet the situation would be the enrolment of all volunteers who are considered suitable in Class C, forming them into regular military units.

This force must be raised on a territorial basis, by dividing the country into battalion areas of such size as to produce 1,000 men each. Before proceeding further with the scheme, county commandants, after consulting county inspectors, should report upon the number of battalion areas in their counties and recommend a man for battalion commander.

Battalion commanders at this stage should not be approached as to their willingness to undertake the duties, all that is required being the nomination of men considered suitable. If it is necessary to form this force, it will have to be done on short notice, which means that battalion commanders will have to be given a free hand to raise and organize men.

This force is intended as a military one, one to be called out for a grave emergency to act in a military capacity. They will not necessarily be utilized for local defense, but may be drafted into any theater of operations within the six counties.

The Sinn Fein comment on this reads:

The document causes the gravest concern. If our interpretation is the correct one it will be difficult to avoid the conclusion that it is a step deliberately taken to wreck the possibility of peace.

The orders creating this secret army come from the British Government. The character of the army is definitely sectarian because it is recruited from the Protestant defense forces already created to defeat the peace negotiations. The Class C referred to is that branch of the Ulster constabulary whose main function hitherto has been to join in the pogroms against the Nationalists in Belfast.

Unfortunately, later in the week, the Premier fell under

the suspicion of complicity in this movement, but for all that the Conference goes on and hope for peace is still high.

Rome.—In a cablegram to President Harding, the Holy Father expressed the hope that Almighty God might "grant a happy issue to the initiative taken by the Chief

The Pope and Disarmament

Magistrate of the great American Republic" to bring back peace to the world. The message of Benedict XV, together with communications from a number of rulers and officials of various Governments received by President Harding in connection with the assembling of the Washington conference, was sent on the opening of the meetings now being held in the American capital. It was not officially known and published until November 18. The cablegram from the Holy Father to the President was to the following effect:

On the eve of the conference assembled for the purpose of settling the grave international questions connected with the Far East, and of thus arriving at disarmament, we earnestly pray that Almighty God may grant a happy issue to the initiative taken by the Chief Magistrate of the great American Republic to tranquilize the fears of humanity.

State Department officials in Washington said that the Papal cablegram had, for some reason or other, been altered or incompletely rendered in transmission. The meaning however of the Holy Father's message is quite clear. This message to the President shows that Pope Benedict is faithful to the inspiration which guided his well-known appeal to the "leaders of the belligerent peoples," made at the height of the Great War, August, 1917. No matter what their racial or religious affiliations, the nations of the world must remember with gratitude that it was Benedict XV who in that document first sounded the call for disarmament. In that letter he invited the Governments of the belligerent peoples to come to an agreement on the fundamental points of a just and lasting peace. He thus spoke:

First of all the fundamental points must be that the material force of arms be supplanted by the moral force of right, from which shall arise a fair agreement for the simultaneous and reciprocal diminution of armament, according to the rules and guarantees to be established, such armament being maintained as is necessary and sufficient, for the preservation of public order in each State. For armies should be substituted arbitration with its noble function of preserving peace, according to the rules to be laid down and the penalties to be imposed on a State which would refuse either to submit a national question to arbitration, or to accept the decision rendered.

Almost at the very time when these statesmanlike words were spoken by the Holy Father, his Secretary of State, Cardinal Gasparri, still further emphasized their meaning when he pointed out that one of the most efficient means of disarming the nations, and thus diminishing the chances of conflict, was the abolition of enforced military conscription. For by such conscription both the youth of a nation was drained and the stimulus of war constantly kept up.

The Conference at Washington

GUILLERMO A. SHERWELL

Special Correspondent of "America"

THE first meeting of the Conference for the Limitation of Armaments was a big surprise for everybody. That it was altogether pleasant is an assertion we are not prepared to make; but that if it was ill-received by anybody, no expression of displeasure was uttered, we can say with certainty. International comity or real pleasure, the fact is that most of the statements, though guarded and careful, evidenced satisfaction on the part of delegates and visitors alike. The general American public, ever ready to demonstrate its enthusiasm, has deluged the delegates and the Government with messages of congratulation for the bold step taken by Secretary Hughes in setting forth a concrete and definite plan for the reduction of naval armament, which, if it is not the solution of the problem, is much more than the average man expected and vastly more than the skeptic ever dreamed would be proposed.

A proposal, however, does not necessarily mean an acceptance, and it is generally predicted that no unreserved acceptance will follow. Immediately after the suggestion was made, and declarations of the satisfaction with which it was heard and of the careful study that it was going to receive were handed over to the press, the delegates began that study. And it is expected that they will not say "Yes" to the proposition of the United States in an unconditional way.

Already England has evidenced her readiness to raise obstacles to the acceptance of the proposals of Secretary Hughes. They are submitted in the usual form of an "acceptance in principle," but with expressions of doubt, reservations and improvements. Among the objections put forward by England is one concerning the submarines allowed her. England has still in mind the sad memory of the German submarines, and she realizes that in that branch of armament she has made a poor exhibition of her strength. She wants a limitation of submarines, both in number and in size, and she goes as far as to express herself in favor of a complete suppression of submarines as an element of war.

Another of her objections is worthy of special attention. The English delegates wish to have naval construction continue, in a very limited extent, and are opposed to a ten-year naval holiday, followed by a resumption of naval construction at full strength. In such an event, England asks, how could the shipyard workers, who will have been absorbed by other industries, be brought together to take up again naval construction? Nobody really knows how this could be done, and, thank God, we fully expect that it could not be done at all.

A ten-year holiday is not merely what the words signify, but something more. It is a diversion of the forces now madly employed in destructive work towards constructive work; it means the breaking up of the habit of continuously building destructive machines wholesale. If the work of building warships is entirely forgotten, or reduced to the extent of providing merely for the protection of trade routes against piracy, the reduction which is longed for will have been properly gained. If the ten-year naval holiday is to be taken at its face value, and we find ten years hence that the world is still madly engaged in the work of idiotic destruction in which it is now engaged, after endeavoring for ten years to rid itself, at least partially, of this primitive barbaric impulse, then there will be ample reason to despair of human nature.

The problem of armament in every country is predicated on the special conditions of life and the special international policies of the respective countries. All delegates, undoubtedly, have come prepared to make all kinds of concessions with the proviso that they shall not affect the fundamentals of national policies and that they shall be granted in exchange for other concessions. It seems as though, at this critical moment, the United States would stand alone as an example of disinterestedness and of open and clear play.

We can state that we are ready to sacrifice a larger number of our naval units than the other powers, but to this it might be answered that our colonial possessions are practically negligible. We have declared that our stay in the Philippine Islands is only temporary, and we speak of leaving Haiti and San Domingo. Alaska, Porto Rico and the Panama Canal Zone have special features which place them in a separate category from that of colonial possessions. The matter of protecting colonies is not of such a nature as to require great naval armament, and the Monroe Doctrine has come to be so generally accepted as to be a matter of international agreement rather than a one-sided aggressive attitude. The Monroe Doctrine has arrived at a stage when it is either regarded with diffidence or scorn by the Latin-American countries, or is forced to assume new aspects of continental solidarity rather than of American protection of weaker nations. In either case, the Monroe Doctrine seems to give no occasion for future wars.

On the other hand, England has her enormous colonial empire and her great commerce to protect; Japan, being an insular nation and absolutely forced to territorial expansion because of the number of her inhabitants and the smallness of her present territory, must play an im-

portant naval role in the world, and if she agrees to reduce her naval armament, she will desire to obtain commercial advantages, zones of influence or open doors in other countries for Japanese colonization. All the other nations represented at the Conference have important questions which either must be solved now or must give occasion to future aggressiveness.

And then, there is the unavoidable feeling that there are some concealed interests of which the public does not know, and that have been kept in the usual secrecy of the chanceries. In the matter of naval armament the Far Eastern question stands out as a subject of capital importance, and in the Far Eastern question the problem of naval armament will take that position. They are so closely related that they are inseparable. The Far Eastern question is really a set of questions, a conflict of different interests.

It is not China, or Siberia, or Korea which is going to come forward as the main actor in the Far East tragedy. England and Japan are to be the chief factors, and what secret agreements and tendencies exist in those two countries, everybody would like to know. Lacking positive knowledge, everybody would like to guess. Is it possible, or is it a fact, that England aspires and is determined to get a zone of predominant influence in China comprising all the southern region of that country? Is it possible, or is it a fact, that in order to obtain a free hand in that section, England has granted more or less freedom of action to Japan in the section lying to the north? How can it be explained that in the southern part of China there has been going on a very well-organized revolution, with hundreds of thousands of perfectly equipped men in the field? What European Powers, if any, what European interests, if any, have been behind this revolution, and what is its real purpose? Who is going to benefit by it, and when the reckoning comes, how will England and Japan stand in China and in Eastern Asia?

What role will the United States play in this drama, willingly or otherwise? How is it that, with our pacific purposes and with the pacific professions of Japan, there is so much talk of a future conflict between the United States and Japan? Who is to be benefited by the American ghost haunting the Japanese mind and the Japanese ghost haunting the American mind? Surely, we do not desire war with Japan and Japan does not desire war with us. Neither Japan nor we would get any positive advantages from a destructive war, even were we to count upon the most sweeping of victories.

Perhaps these questions will take more definite shape during this Conference. At least, let the mask be wrested from the face of international intriguers. Let peoples be made aware of the character of national ambitions, and the form of their realization. Let the motives for infringing upon the rights of others be fully explored. Let the nations that aspire to economic monopoly and political hegemony be shown in their true colors. If this work

of international revelation is performed, something very substantial will have been accomplished by the Conference.

It will be very difficult for the delegates and for the countries they represent to refuse to accept Secretary Hughes' proposition. No one of them will wish to assume the responsibility before the world of today and the world of the future of declining to relieve the populations from the enormous burdens of the present and the terrifying menaces of the future; but the beautiful gesture, the noble *élan*, which prompts great spirits to rise as one and say "Yes, let's do it," has not been manifest and most assuredly will not be manifest. And the strange thing is that this would be the sensible thing to do. After bargaining, after obtaining concessions, after giving as little as possible for as much as could be obtained, something will have been accomplished. But the danger will still exist, and it will be more evident, for in every bargain, in every operation of give-and-take realized during this Conference, the peoples of the world will be apt to see only a game of governments. Greater mistrust perhaps will appear, and if temporary security is obtained, it will be at the cost of more bitter animosities.

Has it not been noted that at times general sentiment opposes accomplishments in international relations? Has it not been noted that during a long war a feeling of friendship between the fighters on both sides becomes apparent, and just at the moment when a treaty of friendship is signed, all the mischievous possibilities of that treaty begin to grow in the imagination of the peoples? It seems that after a bargain we are unable to see how much we have obtained and can discover only how much we have given away. Since the Treaty of Versailles the story of the mutual complaints on the part of the Allies has been growing, increasing at the same time the skepticism of onlookers. Will the close of this Conference be followed by that state of mind which will embitter the relations between those who are taking part in it? Yes, if the spirit of bargaining goes beyond certain limits. Perhaps, if it be moderate. No, if to the generosity of the United States answers the generosity of the world, and in the spirit of give, and give, and give, the nations realize that they are to receive more than they should have ever dreamed of receiving by the spirit of take, and take, and take.

Another danger of bargaining would lie in the estrangement between governments and peoples. It seems paradoxical to speak of this estrangement, but it is not so. During the World War of nations and since that war there has been another war going on, a social war. The peoples are weary of armed conflicts and have resolved to do their best to put an end to them, while the Governments have not been able to free themselves from the fetters of traditions. If they come forward and accept the proposition of the United States, and even go farther, in order to continue this generous movement for the emancipation of humankind from militarism, then they

will interpret the will of the peoples and will play a beneficent role in the present order of things; but if they try to play the old game as it was played in the Congress of Vienna and in most international congresses of the nineteenth and of what has passed of the twentieth centuries, the peoples will turn their backs to their Governments, and what they will then do we do not know. But it will mean suffering which perhaps could be avoided if the statesmen had heeded the voice of the masses.

November 16.

Washington.

The Passing of Immortality

EDWARD F. MURPHY, PH.D.

FOR the past three years immortality has ranked high among our mental fads, with Lodge, Doyle and Maeterlinck vying for the distinction of psychical Columbus. A new world was tapped; a million bell-hops called mediums were tipped; and lo! a vast noisy hostelry, where William James gibbered equally with Cassandra, was flung open to a dizzy public. A fresh revelation had dawned. It was thrillingly learned that a dough-boy named Raymond was very happy "Over There"; that smoking was permitted in the ethereal lobbies, though the cigars which the immortals affected were of decidedly inferior quality; that Prohibition had not gone into effect; that faithful dead cats and dogs scampered anew on the banks of the Styx; that thinking was simply not being done there, this season, perhaps because it interfered with the repose without which heaven, of course, "positively isn't"; that the next world was rather a smudgy copy or rickety extension of the cruder features of this present one.

But he, she, or it lives! Fanny, Frank, or Fido! To know that they were not really slumbering under the white moonlight and a shroud of blossoms in orthodox narrow cells, but were alive and lively in an up-to-date push-buttoned, elevatored, escalatorized existence: ah, that was enough for the moist-eyed sentimentalists! And the cultus of Spiritism increased, while all the world wondered.

But then, when the fervor flared fiercest, Ouija "cashed in." It was discovered that, while a celestial insane asylum had indeed been opened, the doors of many terrestrial ones needed to be opened. Wracked from psychical exploits; with sanity crushed by the forces of abnormal experience which, octopus-like, had wrapped itself around the human skull; a bedraggled line of people filed into the institutions designed to administer to "minds diseased" and to "pluck from the memory a rooted sorrow." It was seen that Spiritism was more efficacious at damaging nervous-systems than at mending hearts; that it took much more than it gave; and that it opened the appetite, only to close the mind. It brought an overt candle of hope in one hand, and a covert mess of unhappiness in the other. It was sincerely suspected that even Lydia Pinkham possibly did more for humanity than Eusapia Palladino.

Too, charlatanism was wide-spread and unmistakable.

So that people pondered more and more on the prudence of Hotspur's answer to Glendower's boast that he could call spirits from the vasty deep: "Why, so can I, or so can any man; but will they come when you do call for them?" And while the crop of addled heads were being duly nursed, it seemed to the sensitive and poetic that the air was vibrant, as in the drama "Macbeth," with the silent sardonic voices of the weird ones of the air.

Thus a nausea and reaction are surely with us. Baby plays with the ouija-board now, or mice one-step on it in the garret. Mediums, like Cassius, wear a lean and hungry look, and seek honest jobs in "five and ten-cent stores." The wish is general enough that Sir Arthur Conan Doyle burn his discarnate romances and serve up some more of his sure-fire, human Sherlock Holmes. Another craze has keeled over and lies gasping. The living are breathing more freely; and, perhaps, the dead.

But man must think something. And his substitutes for Spiritist preoccupation are interesting. Let G. B. Shaw and A. Keith speak. Everyone wishes an immortality of happiness; though very, very many are earnestly opposed to an endless stretch of this present troublous span. But George Bernard Shaw, unmindful of the dissenting exceptions, focuses on the universal wish for longevity and, whimsically, tells us in his recent "Pentateuch," how length of days may be voluntarily achieved. Spiritists would give us this boon. Shaw would have us go out, *à la* Georgie Cohan, and get it. Spiritists would place it in another, though similar, world; Shaw would have it realized right here on this planet, in these very coils of flesh which we call our body. Spiritists present continued existence as a fact; Shaw, as an ideal. Spiritists were ridiculously serious; Shaw is seriously ridiculous.

Since Spiritism apparently is exploded, the English literateur endeavors to mend its broken promises without exploiting it in the least. And he employs the Albion fetic of evolution; but, of necessity, he snubs Darwinism, to court Lamarkianism. Maintaining that, even in the biological order, the key to achievement is desire, he declares, through the lips of a character in his dialogue, that, if we want longevity strenuously enough, we'll have it. Didn't the giraffe get his long neck, from longing for the fruit higher up? Yes. Well, now are you convinced of the validity of voluntary longevity?

But, amusingly, along comes Sir Arthur Keith, F.R.S., important biologist and anthropologist, with a different prospect and presentment. Shaw makes longevity the child of desire. Keith would hold that, if so, the child is illegitimate. We have no warrant from Nature, he teaches, to want to live for long or forever. Nature cares next to nothing for you or me or any other individual. She is the great lover of the species. Because she so elects, the species will endure. But her edict against the individual is death. "All the rivers run into the sea," as Ecclesiastes ruminates, "but the sea does not overflow." Keith, however, seems disinclined to consider the sea eternal; nor

does he at all carp on Nature's attitude toward the individual as being a little unnatural.

He concedes that civilization has wrung a few extra years of life from reluctant Nature. For gorillas and anthropoid apes are old at forty; whereas man's allotted cycle has become larger. This is something of a *petitio principii*; but interesting, withal. He even allows that immortality is not impossible, being impressed with Dr. Alexis Carrel's experiment with a bit of chicken heart which has been growing normally in a special culture at the Rockefeller Institute for nine years—perhaps for some such simple and unalarming reason as that which accounts for the increase of hair on a corpse. But Keith apparently thinks that Carrel has done more for the doctrine of immortality with his piece of poultry than the philosophers with all their syllogisms.

His message, however, is: repudiate the possibility of lengthened life. Not a long existence, but a vigorous, efficient one, were the worthier aim. Extend, as far as possible, the better period of a man's days; but do not interfere materially with his given span. In other words, don't pin your faith on longevity, but make the present moment golden. Good advice. Still it cannot effectually ward off the steady approach of toothlessness, hairlessness, rheumatism and all the other ills to which age is unwilling

heir; and, worse, it would at once make the present life all the more desirable by adding to its zest, but all the less satisfactory by subtracting from the probability of its prolongation. The better we make life, the briefer it will seem and the more we shall yearn to have it longer.

And so the havoc of modern thought on immortality appears. Summarily, the Spiritists turned eternity upside down. The Shavians snub the Spiritists and make immortality a thing to be achieved, if at all, here on *terra firma* and not in some immaterial *locus* or *status*. While the latest advices from Olympus are: Don't bother your brains about it at all, if you value your reason. Just make the most of yourself and your time here, and expect nothing hereafter. "The rest is silence."

Meanwhile Catholics are smiling the smile of peace, and place Scripture at an Everest altitude above Shaw. They are mindful of the Lord's words: "My spirit shall not remain in man forever, and his days shall be a hundred and twenty years," and esteem as infinitely beyond the speculations of Keith the promise of Christ: "In my Father's house there are many mansions." And, strangely, they are quite unperturbed by the fall, as even by the rise of Spiritism, and by the tell-tale throb of the chicken-hearted experiment in Rockefeller Institute. Such is faith, especially when founded on a rock.

Our Lady of Nantucket

CAROLINE E. MACGILL

ISLANDS, it has often been said, have played more than their fair share in human history. Islanders are never average, they must be, like the curly little girl, either great saints or woeful sinners. Probably it is because the insular type of isolation, once set in its pattern, develops its fabric faster and surer than elsewhere. Americans, however continental their present, are insular people, for the most part, by inheritance. An American island, therefore, if large enough to maintain any individual life of its own, ought to be quintessentially American.

Nantucketers, therefore, very reasonably take pride in their ninety-seven per cent native-born, and tell with thrilling breasts the story of the twenty families, individualists of the individualists, who first settled on the western shore of the island. The present Nantucket is the second settlement. Set out in the North Atlantic, far from the mainland, perhaps some wonder why there should be a city there anyway, and what the attraction of life can be thereon, a place in this hustling age where the greater part of the year there is but one mail a day and but one opportunity to leave or arrive, by a longish boat trip, which may very easily be interrupted in heavy weather.

Yet there is no one in the world more sincerely pitied by your true Nantucketer than the unlucky wight who must live out his days "off shore." Going to the continent for any purpose is only to be endured until return is possible.

Narrow? Perhaps; and yet there is another side.

You may not know the true Nantucket, by going there in the height of the summer season, for the Nantucket of today, since the vanishing of the whaling fleets, earns most of its living by giving tired folk from the continent a glorious holiday. To know Nantucket, visit it out of season, and find peace for your souls. There can be few places this side of Paradise so full of the healing for weary spirits and rasped nerves. The glorious wide moors, whether clad in the gorgeous crimsons, ochre, and pine-green of the autumn, or the browns and greys of winter and early spring, matched with the sweep of the sea, whose farther shore is Spain, the homely peace of the wide low-set friendly houses, the warm-hearted, sturdy folk who welcome you, all make one feel that here on the Island is living indeed, not mere existence.

I wish every architect who contemplates building small houses would visit and study Nantucket. Nowhere have I seen a more perfect adaptation of type to environment. Even the stately Georgian house wears its dignity with a difference. It may be that the first builders feared the force of the gales which sweep across from the hither shore of Europe in winter and spring, and so built their houses with due regard for the devastations of the winds, or it may be that they had a simpler and hence truer perception of beauty than most. Whichever it is, the result is mar-

velously satisfying. The wide angles and gentle slopes of the roofs, the breadth and matronly comfort of the plump little cottages in their demure grey seem assurance of equal simplicity and leisurely dignity of life, unhaunted by dreams of great wealth or oppressive poverty.

And such is the fact. There is a happy absence of social strife or heartburning, and instead a mellow pleasantness of intercourse between neighbors. Perhaps it is the nearness and twistiness of the lanes, which make folk involuntary dwellers by the side of the road, and easily friends of their fellow-man, but as the same spirit pervades Main Street, I think it is the fine clear sea air.

In the days of the whaling ships, Nantucket was one of the largest towns in New England, but the chief reminders of those days of glory are the whale weather-vanes, and the fact which impresses itself upon the visitor, that Nantucketers, in spite of their intense love for their island, are great travelers. Naturally, they lose any fear of the sea, since it is so much a part of their daily lives. Conversation ranges from New Zealand to Rangoon, from Yokohama to La Paz, Bokhara to Paris, and back again. Well is the school-ship of the Merchant Marine named the Nantucket. A great tradition hangs around it.

Roughly, probably about one-third of the population of Nantucket is of Irish and Portuguese descent, the rest chiefly English, thus proving the claim of the Island to be typically American in its mixture of Celt, Anglo-Saxon, and Latin. And hence it comes about that the little Church of Our Lady of the Isle is the most American part of the life of the Island, because here come together before God's Altar these integral elements of the nation's life, as nowhere else. Someone should write a history of that church and its heroic priests in the days when Nantucket was a station served by a priest from the mainland, who also shepherded Martha's Vineyard, and several other missions along Cape Cod and Buzzard's Bay. They tell of one occasion, which after all could not have been an isolated case, of a dearly loved pastor waiting, almost without food or drink, for forty-eight hours, in a cove on the opposite shore, waiting for the storm to subside sufficiently to permit the boat which had brought a sick-call from Nantucket to carry him over to the dying man anxiously expecting the precious Viaticum.

There are few places in America which furnish more food for thought than Nantucket, or indeed which give one more time and space for that most valuable of social exercises. The crisp bracing air from the ocean, the clean resistless sweep of the surf fill the soul with the healing and the glory of God. The pettiness and meanness of human frailties must vanish before the simplicity and grandeur of His elements of creation, earth and sea and sky. On a starlit night, on the moors, one veritably looks into Heaven, and realizes the presence of God in His beautiful, peaceful world. Why do we disturb that majesty of order and loving forethought by our hatreds and jealousies? In Nantucket, you say, people have opportu-

nity to become acquainted, and to find out the good points of their neighbors, because they are comparatively few, and so isolated that interdependence is necessary? Why have we imaginations, pray, if not to enable us to understand our neighbors even if debarred from actual intimate contact?

Scarce three hundred years ago wrath waxed high that Thomas Morton and his men of Merrymount should dare invade the shores sacred to Puritan settlement. We smile today at the insignificance of such actions, among men of common blood—and common faith but a century earlier. Their descendants have utterly forgotten the old feud, do not know indeed who they were who took part in it. Three hundred years hence, in like fashion, our descendants will know only "American" names, the distinctions of race and nation which part us so evilly now will have passed into the limbo of things well-lost. It is not least among the fearful legacies of war, this recrudescence of hatred and prejudice, in a land dedicated to freedom, liberty and democracy, which today clouds our better judgments.

Under the mantle of Our Lady of the Isle, the loving and holy Mother of all mankind, as here in Nantucket, may come together, Americans all, though sprung from many lands and climes, Celt and Saxon, Latin and Slav, Jew and Northman, black and white, here but the sons of one Father, and younger brethren of His Most Holy Son. How glorious it would be if some day, upon one of the noble headlands of Nantucket should stand a great statue of Our Lady of the Isle, like a beacon pointing to a fair harbor, and thus fulfil the peace of which the natural beauty of the Island is today the harbinger!

The day will come. But let us hasten it by laying aside our own hatreds and prejudices against our brother, the color of whose skin, or the shape of whose mouth or nose mislikes us. So alone can we claim the promise sung by the Angels nineteen centuries ago in Bethlehem, of peace on earth to men of good will.

Optimism, a Study in Realities

WILLIAM POLAND, S. J.

A WORD gets power by being flung steadily and persistently at the eyes and ears of the multitude. The principle involved we seem to possess as part of our very primary knowledge. We see this principle working in instinct. By an auto-process of repetition the child acquires his native tongue without a master. Even the World War was conducted very much by an all-round bombardment with a few select names: *schwein*, Hun, *der tag*, liberty loan.

Within twenty years two words, colloquialized out of philosophy, have found their way into very common usage: optimism and pessimism or optimist and pessimist. The words were so vulgarized that they gained entry into the joke column of the small school paper:

Inspector. Miss Semester, please define an optimist.

Miss Semester. An optimist is an eye doctor.

Inspector. Miss Unit, please define a pessimist.

Miss Unit. A pessimist is a foot doctor.

Inspector. The Superintendent will please allow the young ladies college credits.

After the frenzy of exultation over the armistice, on every lip, on every page was the slogan "reconstruction." Men, generally, thought that there was nothing more to do than to step right back into the conditions of 1914. They waited for the signal and in the meantime squandered their money. If the throes of war had so swelled their little fortunes, peace was going to put them in reach of luxury *ad indefinitum*. They waited and looked, and as they looked they seemed to comprehend vaguely the meaning of reconstruction. There was ruin. There was a wreck of the machinery of civilization. They became restless, as the tidings of world-revolution came pouring in.

Then, it was, that the two words, optimism and pessimism were flung about as no two real dictionary words ever had been flung in the history of language. The words had no true objective meaning. They expressed only the individual's diverse emotions arising from the individual's changing impressions, impressions received mostly from the narrowest view of very narrow surroundings. There seemed to be no one, even of the most far-sighted, who could see any distance or in the clear light. Some few there were who saw, and of these few the fewer few who dared say what they saw were hooted at as pessimists. Good men there were who would cheer up others and keep them from looking into the gloom. There was no argument in what they said. To the persistent they repeated, "You are a pessimist." This was a final pronouncement which supplied the lack of information, thought and vocabulary.

The effect of the two words has been confusion and suspense—a state of mind in which the multitude is helpless against exploitation. For two years emotions have been swung alternatively between hope and dread. To get the result it was not necessary to give any reason. It was enough to say "optimism," "pessimism." The corrective might have been discriminating information. Where were the people to get it? In the popular library, the daily press? But the daily press does not aim at the presentation that was needed. It does not presume to construct. It can only increase confusion in minds that are not able to discriminate. There are columns of encouragement announcing the good time ahead, and then the page of horrors, Bolshevism, unemployment, the mystery game of prices and wages, outside perils of every hue. With this congeries of contradictions men sit around and give voice to their conflicting emotions, and pass them on.

A certain repose of the public mind is a necessary basis for the normal working out of economic laws. This re-

pose cannot exist where there is a propaganda of confusion. In this day of the democracies the most terrible menace to popular government is the propaganda of confusion. And its working method is so easy, as easy as the working of the incandescent: "on"—"off"; light—darkness; hope—fear; cheer—gloom; optimism—pessimism. An outcome of this confusion which has been promoted since the close of the Paris Conference has been distrust, business distrust. Men expect to be deceived. They would be content to know the best or to know the worst, and to make either a basis. They have a sentiment that they are being deceived in one direction or the other and they cannot discover which. In the alternating contradictory statements they are not able to discern truth from romance and they are not sure that there is not a design to keep them in suspense. The fruit of this sentiment is a business selfishness. It is not a sordid selfishness, for they are as ready as ever to give even of their little for a worthy cause. It is an attitude of defense against the unknown and the undiscoverable.

There is need of publicity, systematic, studied, complete. It is the primary economic need. It is a condition, it is a safeguard, it is a remedy. There is much that is done but which would not be done if it could not be done under cover. When minds are bewildered by contradictions and emotions are kept swaying there is cover for anything. The spirit of trust retires, the trust that must vitalize normal economic elements and produce the harmonies that are an essential aim of civil life. Just now, when people have been hoping for a respite, there are sinister forces at work to intensify and complicate the confusion. For instance, take the two economic problems, the world problem and our own domestic problem. They are distinct even though they be related. Still people have been led to believe that we can do nothing for ourselves until the rest of the world is put in order, until Bolshevism runs its course, until the disarmament question is settled, until the war reparations are further advanced and proved stable, until the paper money approaches par and the thousand things therein implied have come to pass. Now, this popular error has come from a misuse of the statements of those who are occupied with and who are speaking solely in terms of world finance and world trade, and who do not enter at all into the details of the domestic problem that exists apart. We may dismiss this whole error and source of confusion with the assertion that the unraveling of the world problem depends more upon the way in which we handle our strictly domestic problem than does our domestic problem depend upon the twists and turns of the world problem. And further, if we allow ourselves to be so confused by this error that we cannot take hold of our domestic problem we are simply laying ourselves open to exploitation by all sinister agencies.

All recognize that there is an economic problem, a

strictly domestic problem. Can it be solved? This question has an answer in the huge fact, so close that it is not seen, namely, that right here between the lakes and the seas we have one-half the economic supply and mechanism of the world at the disposal of one-seventeenth of the population of the world. What then is the matter? Is there an impediment? What is the impediment? Or who is the impediment? Are there perhaps some *white Caucasians* "in the wood pile?" It might be suggested that there is place for investigation and publicity. But there have been investigations. There was, for instance, that investigation of the building trades for a section of New York State. It was thorough, taking in everything from loans and land to copper tacks and sandpaper. But it was hardly mentioned outside of New York. It was hardly known even in the district which was covered by the inquiry. It was not desirable matter for the press. Yet it was something that touched the entire population. Had it received real publicity there might have been a beginning in the construction of the 1,800,000 homes that are said to be needed. There might have been some repairing of millions of properties that have been waiting to be lifted from dinginess and decay. There might have been some school accommodation which municipalities could not provide because appropriations did not reach up to the H. C. B. There might have been occupation for many of the 5,750,000 workers idle and facing winter.

There is nothing lacking in the material economic elements necessary to establish very even conditions of living. There is a superabundance of each and every one of those elements. The pieces are all there, but there is a defect in the assembly. The assembly would go on, as it were, automatically if it were not impeded. It is impeded by the moral agency, by the human will which must always be counted on to assist the assembly. So, there has been confusion, darkness, exploitation. There is need of a very strong light thrown upon the human agency. When the farmer in Texas sells his spinach for five dollars a ton and the ton retails in Chicago for 300 dollars after a freight charge of thirty dollars and thirty-six cents; when the carload of California lettuce is laid down in New York at a cost of 1,158 dollars, including everything from seed to refrigerator, and sells in the markets of New York for 4,320 dollars; when coal is mistaken for diamonds and the farmer burns his grain, there is some error of assembly that cannot be charged to the automatic action of economic law. Of course, we are not just now in the conditions of 1914, but we might be allowed to be at least just where we are. At this moment for which men have been waiting to have light and quiet, new clouds of confusion are being driven across the horizon—industrial discord, political rancor, irreligious hate; and the unintelligible things of distant markets and foreign money are being pressed as a final reason why we cannot, why we shall not, have the use of our domestic abundance.

Literature for the Masses

ELBRIDGE COLBY

THERE has recently appeared in the papers and some of us have received through the mails a list of 218 books printed, it appears, by the publishers of one of the most appealing of Socialist weeklies: "Take your pick at only 10c a book." It is an interesting list, not because it is a bargain, not because of its origin, not because of its appeal to the masses—though these factors do arrest the attention—but chiefly because of its content. This is the type of literature which is being circulated among the people of the United States.

It seems alluring. It seems respectable. It seems very educating. It seems that it might possibly give a better mental training than Dr. Eliot's famous "Five Foot Shelf." But is it? Does it? Will it? Here are the great names of literature and of history, some of them at least: Dickens, Hugo, Bulwer-Lytton, Goethe, Shakespeare, Whitman, Lowell, Marcus Aurelius, Socrates, Balzac, Caesar, Bismarck, Lincoln, Cromwell, Napoleon, Francis Bacon, John Stuart Mill, and Woodrow Wilson. Surely such a galaxy might furnish forth "a world of profit and delight."

But suppose you get the whole set at a still further reduced price. You will then secure no less than ten "Debates" on such subjects as "Capitalism vs. Socialism," "Controversy on Christianity," "Rome or Reason," "Marriage and Divorce," "Did Jesus Ever Live?" and so on. You will secure pamphlets—for these are not really books at all, but simply little paper pamphlets—on "How To Be an Orator," "How to Develop a Strong Will," "How to Develop a Magnetic Personality," "How to be a Leader of Others," and others of similar kind suitable for embryo agitators who aspire to mount a soap-box and harangue street-corner idlers. If you still are inclined to take the whole set, may I point out that in the list of titles Voltaire's name appears four times, Robert Ingersoll's four times, the name of the morbid Poe four times, that of the degenerate Oscar Wilde five times, that of the cynical and pessimistic Schopenhauer twice, that of Tom Paine twice, that of George Bernard Shaw twice, that of the loving and unconventional George Sand twice, that of Jack London, author of "The Iron Heel," three times, and that of the very, very advanced psychological physiologist, or physiological psychologist, if you prefer, Havelock Ellis, three times?

If this is not enough to show the character of reading that our friends of the red flag are sending throughout the country, and with which they are trying to educate the masses and uplift the people, so, we may suppose at least, let us scrutinize a little more closely the titles and see the trend of the Socialist mind of today: "How to Love," "Sex Life in Greece and Rome," "On the Threshold of Sex," "What Every Girl Should Know," "From Monkey to Man," "What Expectant Mothers Should Know,"

"The Survival of the Fittest," "Manhood: Facts of Life Presented to Men," "The Evolution of Love," "Poems of Evolution," "The Case for Birth Control," "Debate on Birth Control," "Aspects of Birth Control," "Love Letters of Men and Women of Genius."

Yet, what of the illustrious names we find on the list, surely they never wrote of such topics as these? Didn't they, though? Look at these: "One of Cleopatra's Nights," by Théophile Gautier; "Love: An Essay," by Montaigne; "Pelleas and Melisande," by Maurice Maeterlinck. Look at the copy of "Whitman's Poems" included in this list and find in it but one or two of his masterpieces and almost all of his most salacious and adulterous verse. A great poet has been distorted into a dirty rhymester by the twisted mind of the editor who selected what to print; take it on the word of a former student and teacher of literature who appreciates Whitman's greatness but would never wish his wickedness paraded before the public to mar his splendid name.

Furthermore, a more careful scrutiny of the whole list will reveal still more clearly the mental background and the philosophy of our Socialist brethren. Here we have that philosopher, John Stuart Mill, represented only by "The Idea of God in Nature." Here we have one of the finest literary men of America, Emerson, represented only by an "Essay on Love." Here we have Pope Leo's Encyclical on Socialism bound up with a vicious Socialist "answer" to the pontifical kindness and wisdom. Here we have that marvelous orator, Wendell Phillips, represented merely by his passages on the "Foundations of the Labor Movement."

Suppose we are to assume that this list of reading depicts the Socialist mind of today. What do we find therein? We find a desire to educate. See Carlyle's "Choice of Books," "Common Faults in Writing English," "Principle of Electricity," and Twain's "English as She Is Spoke." We find a wealth of sex stuff, all the way from "Witticism and Reflections of Madame de Sévigné" to "Boccaccio's Stories" and choice bits from De Maupassant. We find a laxity in philosophy from Omar Khayyam to Anatole France's "Majesty of Justice." We find a morbidity in taste from Wilde's "Salome" to Andreyev's "Red Laugh," from "Dr. Jekyll and Mr. Hyde" to Kipling's "Man Who Would be King" and Tolstoi's "Redemption." We find an antipathy to religion in Voltaire's "Pocket Theology" and "Toleration," in "Love Letters of a Portuguese Nun," in London's "He Renounced the Faith," in "Satan and the Saints," in "Sun Worship and Later Beliefs," in "How Voltaire Fooled Priest and King," in Shaw's "On Going to Church," in "The Foundations of Religion," and in a little pamphlet on "Giordano Bruno: His Life and Martyrdom." We find some material evidently inserted to "educate" the Socialist as to what to expect in the way of cruelty from "the capitalistic classes," namely: Wilde's "Ballad of Read-

ing Gaol," Hugo's "Last Days of a Condemned Man," Andreyev's "The Seven That Were Hanged."

There are some good books on the list. We would not too hastily or too generally condemn any collection. There is always good. But there is much that is not good reading and more that is not good morality. Even if I were still a Protestant and still felt inclined to read what such as these say of the Church, I would not wish this collection of books in my library. Its content denotes poor taste, partisan philosophy, delight in the improper, and a rebellious mind. Even in the best of the titles, there is little constructive philosophy in such a group of selections, selections made, we may finally say, to bend the thoughts to destructive criticism, to dissatisfaction, and to unbelief. He who educates himself by reading such a set is educating himself in all that is narrow and bitter. And the worst of it is, that these cheap books are being bought by people who have not been intellectually trained to "know the difference between the right and the wrong and to prefer the right, to know the difference between the refined and the vulgar and prefer the refined." With such reading material furnished the unread, we might expect to develop an undesirable philosophy throughout our insufficiently schooled populace. We might expect to develop exactly that sort of national mind which the Socialists seem to want to develop. We do not want it. We condemn it and should condemn it. Yet, we should go even farther than that and provide a substitute. If the Socialists can furnish this amount of reading at such cheap prices, we can also. It is our duty to attempt to do so. I could, anyone could, for that matter, select a similar amount of reading, almost all of it even from the same authors, which would be fit for decent people to peruse, which would be fitting for us to spread broadcast in the furtherance of good morality and good Americanism. Most of our purely "Catholic literature" is too Catholic in tone and too mawkish for pleasant reading. Or else it is too purely ecclesiastical in an argumentative way. We need good light reading suitable for cheap distribution, to compete with and smother by its clear superiority both in interest and in intrinsic worth, the deluge of derogations with which our Socialist opponents are flooding the country.

COMMUNICATIONS

Letters as a rule should not exceed six-hundred words

Care of Immigrants

To the Editor of AMERICA:

In an article entitled "The National Council of Catholic Men" by Edward J. O'Reilly in the issue of *AMERICA* for November 5, there appeared the following paragraph:

For years we have been supinely indifferent to the fact that thousands of Catholics are being lost to the Faith because there has been no national Catholic agency to minister to the immigrant at our ports of entry. Today, this condition is being changed and changed materially by the National Council of Catholic Men.

The writer did not probably mean deliberately to slight the many agencies which have been laboring for more than half a century at some of our larger ports, but the fact remains that

no reader who was unacquainted with the work those devoted Sisters and chaplains have been doing would have suspected their existence from Mr. O'Reilly's statement.

I venture to call attention to the following excerpt from pages 132-34 of the "Catholic Directory" for 1921. This refers only to the City of New York: Belgian Bureau for Care of Belgian and Holland Immigrants, 431 West 47th street—Rt. Rev. Msgr. J. F. Stillmans, director; Rev. O. A. Nys, assistant director. Cared for during year—3,650. "Italica Gens." Federation for the Assistance of Italian Immigrants, 265 Broadway. Rev. Giuseppe Griveth, D. D., director for the United States and Canada. Immigrants. Cared for during the year—3,000. Jeanne d'Arc Home for French Immigrant Girls, 253-255 West 24th street. Eleven Sisters of Divine Providence. Sister Mary Clotilde, superior. Attended by Fathers of Mercy, West 23rd street. Inmates—160. Leo Home for German Catholic Immigrants, 330 West 23rd street. Under care of St. Raphael's Society. Six Sisters of St. Agnes. Sister Mary Vincent, superior. Accommodation for sixty. St. Raphael's Society for Italian Immigrants, 8 and 10 Charlton Street. Six Sisters of Charity Pallotine. Mother Mary Virginia, superior. Cared for during the year—1,559. Rev. B. Moretto, chaplain. Mission of Our Lady of the Holy Rosary for the Protection of Irish Immigrant Girls. Rev. Michael J. Henry, director, 7 State street, New York City. St. Raphael's Society for Slovenian Immigrants.

National organizations aiming at national activities and nationwide strength should take care not to permit inferences to be drawn from articles written in their interest that are unjust to local or special organizations which have carried on the work the new organizations seek to "coordinate."

Jersey City.

LEONARD BORGETTI.

Catholic Centers and Catholic High Schools

To the Editor of AMERICA:

The "two important suggestions" of Father Noll in your issue of September 17, concerning Catholic centers and Catholic high schools, certainly deserve serious attention and warm commendation. The first would be a great boon to Catholic education, for it indicates an easy way of multiplying Catholic high schools. The second outlines a very good plan which, in my opinion, should have been followed long ago. The intermingling of a few non-Catholic boys with our own Catholic boys would undoubtedly tend to break down prejudice, and the result would be that, later in life, they would not readily lend an ear to statements made to belittle Catholics, their ways and works.

Thielt, Belgium.

A. C. VERBECKE.

Socialists, Catholics and Capitalism

To the Editor of AMERICA:

The burden of my article in AMERICA for October 15, on "Socialists, Catholics and Capitalism" is not to set up an arbitrary definition of "Capitalism" as Mr. M. P. Connery has done in your issue of November 5. My point rather is to recommend in the interest of clarity that, when Catholics deal with the subject of Socialism, Socialist terms be used in the sense that Socialists give to them.

When Catholic sociologists say "We are opposed to Socialism," they evidently mean by Socialism just what Socialists mean, and they do, as Mr. Connery says, emphasize their disagreement with it. But when Catholic writers say "we are also opposed to capitalism," do they mean the same thing that Socialists mean when they use the term "capitalism"? Not at all! No sociologist of any standing in the Catholic world opposes the right of private ownership of lucrative property. On the contrary, they declare for an increase in the number of owners. But when, for instance, Mr. Scott Nearing, with the approval of his fellow-Socialists, opposes "capitalism," setting it forth "as a form of industrial

organization where the means of production, the machinery and the funds necessary to run them are in the control of private individuals," he opposes private ownership of property, a right that those who follow the Encyclicals of Pope Leo XIII hold to be a natural right.

No doubt, Catholic writers who use the term "capitalism," generally mean thereby the abuses that are rampant in the industrial, commercial and financial world, knowing these abuses to be due, not to the principle of private ownership of productive property, so fundamental to human welfare, but to the abuse of that principle. It is but recently that the phrase "we are opposed to Socialism and we are also opposed to capitalism" has come into use in the Catholic field. Surely it cannot be found in any of the sociological writings from the pen of Pius IX, Leo XIII, Pius X, or Benedict XV. Considering it in the economic sense only, I submit, it is equivalent to saying: We are opposed to Socialism and we are also opposed to the private ownership of the means of production and exchange—a plain contradiction.

Boston.

DAVID GOLDSTEIN.

Movie-Reform

To the Editor of AMERICA:

The letter of Mr. Oliver Kehrlein in the AMERICA for October 8, "Reaction and Theaters" seems to have summed up the theater problem of today quite as well as anything I have yet read. However his suggestion that "some impartial outside force" should undertake the work of "educating the public as to what should be patronized" seems to leave the problem as much unsolved as before. An outside force will first need experience in this line and something to start with. Furthermore where are we to find an outside force which is impartial and will be willing to undertake the work? What I would like to suggest by way of a beginning in this work is that our Catholic weeklies and also our Catholic daily at Dubuque, Iowa, publish each week a list of plays that the public can rely on. Such a list could receive a title like "Plays or Pictures Worth Seeing."

The motion picture has come to stay and because the cost of operation is comparatively small it reaches districts and villages where prior to its coming the theater was unheard of. People are going to patronize the motion-picture theater and its influence will be either beneficial or not, according to the kind of plays which they are to see. On the other hand there is no doubt that the motion-picture corporations are putting out some good pictures and the theater owner will willingly exhibit these good pictures if his customers demand them.

Sanborn, Ia.

W. F. M.

Graduates and Literary Effort

To the Editor of AMERICA:

The letter of J. D. Russell of Boston in AMERICA for October 1 shows unfamiliarity with the literary efforts of Catholic students and alumnae of our high schools and colleges for women. Under separate cover I am mailing for your correspondent a copy of the *Quarterly Bulletin* of the International Federation of Catholic Alumnae. The board of directors and the editorial staff are representatives of great Catholic schools. I call attention particularly to page 40, "Review of School Journals," wherein 25 Catholic school journals and publications are listed as among the best sent to the editor; and, to page 17, quoting the schools winning public essay contests. The Catholic alumnae are doing their utmost to encourage literary leaders among their members. The percentage of J. D. Russell's 65,000 Catholic graduates sending worth-while contributions to the *Bulletin*, makes the matter of choice a serious problem for the editors.

Brooklyn.

CLARA DOUGLAS SHEERAN.

A M E R I C A

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, NOVEMBER 26, 1921

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Children, Sacrifice, and Progress

SOME there are who regard children as a misfortune, and some reckon them a liability, not an asset. Happily few of these people are found in the Catholic Church. The spirit of our people is well exemplified in a fine passage from the late Canon Sheehan's "The Intellectuals":

A few days ago I met a poor woman, a tinker's wife, just outside the town. She had a brood of healthy, handsome, dirty children around her. The youngest who was particularly smutty . . . was in her arms. "You must find it hard to find bread for all these?" I said. "Wisha, begor, that's true for your Reverence," she replied, "and the times is bad. I have too many of 'em, but sure God sent 'em." "Wouldn't it be a great relief now," I said, "to get rid of the responsibility of so many children? I can get the little girl into an orphanage, and one of the boys." Her face fell. She moved away. I could see she was not pleased. "Come now," I said, "you have too many children. What would you take now for that dirty little beggar in your arms?" "Not all the money in the Bank of Ireland; nor all the goold in the Queen's crown," she said. "Would I, Jemmy, alanna?" etc. That woman was poor, yet richer than all the banks in the world.

And without riches of this sort, the world cannot exist, at least not in a civilized state. Next to religion, indeed vitally connected with it, the most important thing in this world is mother-love. The birth-controllers are doing their best, not consciously, perhaps, but none the less earnestly, to destroy it.

In its place, they claim, they will supply economic sufficiency. Never did Satan concoct a lie more stupid. No nation lifts its people to economic sufficiency by first inducing them to destroy a social factor of incalculable value, and then by training them to seek pleasure and shirk duty. No individual ever achieved independence except through sacrifice. The birth-controllers would destroy that spirit, too. The love that is the heart of a mother, with its tenderness, its pity, its sacrifice, its absolute selflessness, they

try to set aside, replacing it by methods which would not be countenanced on a respectable stock-farm. For sacrifice of any kind is abhorrent to the soft, flabby, shirking perversion which is their nature.

When the omnipotent and all-loving God strove to make men understand what He meant when He said that He loved them, He compared His love to the love of a mother for her child. God they could not understand. But any man, not made utterly inhuman through sin, can understand what is meant by a mother's love. That beautiful ideal likewise the birth-controllers destroy. To say that they debase men and women to the level of the brute, is unjust to the brute. A brute has neither intelligence nor free will; he is not made, as man is made in the image of God; he has no duties, no obligations, no nature which he can defile. He has instincts, and by them he is governed. He is incapable of sin against God or against himself. But man has intelligence, free will; he is made in God's image; he has duties which he can neglect, obligations which he can break, a nature which he can defile. He is capable of sin against God, against his nature, and against society; and birth-controllers would have him believe that sin against all three is the road to personal perfection and the perfection of society. This is not bestiality, but worse. It is the denial of man's intellectual nature, the decay of society, and the defiance of God and of the law which an all-wise Creator has implanted in man's very being.

The Day of Disarmament

THE representatives of the nations at last realize that the people want no more war. That Secretary Hughes made his astounding proposal without preliminary consultation with the English, French and Japanese Governments is not probable. That after such conference it was deemed possible to submit a program of disarmament, so simple and so practical, is most encouraging. It fills the heart of the world with renewed spirit, and bids millions now struggling under the burdens of war to hope for a day of deliverance. Governments, as President Wilson has well observed, have too long been represented by officials who cared but little for the people. A new regime may now be possible, and this generation may live to beat the sword into a ploughshare.

No doubt a thousand difficulties stand between wish and realization. It is imperative that the real rights of no nation be imperiled, or put at the mercy of an international board. It is easy to outline an endless series of reasons why the plan proposed by Secretary Hughes is foredoomed to failure. Guarantees, for instance, cannot be lightly passed over, and here, perhaps, we have the major difficulty. The events of the last seven years have not strengthened the faith of the peoples in their respective governments, or the faith of governments in one another. Yet if the principle of disarmament be accepted, details can be worked out, compromises in non-

essentials effected, and a program formulated which can be accepted by every nation.

Nearly fifty years ago, Horace Greeley said that the only way to resume specie payments was to resume. That philosophy is as true today as it was during the chaos following the Civil War. The only way to disarm is to disarm, and that, precisely, is what Secretary Hughes proposes to do. The feeling against war is, at least in the United States, all but universal, and it is reasonable to assume that the people of France, Italy, Germany and Great Britain are in no mood to fly at one another's throats. The recent military demonstrations in the United States, if intended to exhibit militarism in an engaging role, are no more than a futile gesture. The people regard them merely as an expression of affection for men who loved their country well enough to die for it, but as nothing more. They now propose that no more men be asked thus to sacrifice their lives. Whether or not the world is tired of kings, it is certain that the peoples of the world are tired of bureaucrats and ministers who send them to war, but remain at home to bedeck themselves with tinsel that is splashed with the blood of honest men.

Send Them to Jail

WHAT to do with the stage is a problem which has long baffled decent citizens in New York. New York sets the fashion for the country, and in New York the business of producing plays has long been in the hands of men whose moral standards are disgusting. In theory, legal remedies are at hand. Practically, however, it has rarely been possible to apply them. But a process which in the end may fumigate and dry-clean the stage was taken on November 15, when Judge William McAdoo, the chief city magistrate, held a prominent producer in bail of \$1,000 for the Court of Special Sessions. "The evidence produced," writes Judge McAdoo, "which includes a copy of the play and the testimony of witnesses who saw the performance, convinces me that the play is deliberately, painstakingly and for the purposes of gain, coarsely indecent, flagrantly and suggestively immoral, impure in motive, word and action, repellantly vulgar, and in every respect illegal under the statute."

This is a good beginning. No officer of justice cares to be congratulated for doing his duty, but every respectable citizen will thank Judge McAdoo for his fearless denunciation of an evil which through long tolerance has become a serious menace to morality and good order. It is hoped that the same careful preparation of evidence will be maintained when the case comes before the higher court, so that the full penalties of the law, including a penitentiary sentence, may be exacted. As experience has shown, the imposition of a fine instead of a jail sentence, frequently does much more harm than good. Purveyors of immorality commonly regard a fine as a license, and as a judicial affirmation that their goods will satisfy the

most degraded. If they can be sent to the penitentiary, and in case of a second or third offense, be convicted under the habitual-criminals act, the license and advertisement will be thought too costly.

The case will be watched with much interest. That the newspapers will spring to the defense of this interesting gentleman held under bond, may be taken for granted, unless it can be shown that a defense means a financial loss. As that fearless critic, Patterson James, of the *Billboard*, has shown, the newspapers have invariably declined to fight a decadent play by refusing the producer's advertisement. In very many cases, their denunciations have been so framed as to act as a lure for the unwary and the unclean. Under the law, a newspaper which accepts an advertisement for an improper play is subject to penalty. If Mr. A. H. Woods is convicted, it might be well to proceed against the newspapers which have never refused to advertise a play denounced by Chief Magistrate McAdoo as "in every respect illegal."

"Education" Not Enough

IN an excellent chapter on "The Need of the Spirit" in Mr. Philip Gibbs' recent volume, "More That Must Be Told," he effectively unmasks once more the dangerous fallacy that the wider spread of merely intellectual, rather than moral training, is all that is needed for making over anew this shattered, groping after-war world of ours. Answering the arguments of some who believe that by "education" alone, man "will reach greater heights of happiness and a nobler code of moral law" than the past has taught him, the author well observes:

That is hard to believe, for the philosophers of the past and present have not claimed great stores of happiness, though they were rich in knowledge. Nor has education worked out to virtue, as far as we may grasp the standards of the highest culture. Germany was, beyond doubt, the best-educated nation in Europe, but the most educated among them were not most virtuous. They were most wicked. In Italy of the Renaissance there were fine scholars, great humanists, lovers of beauty, but they put no curb on passion, nor did all their talent kill their cruelty. The code of virtue is hard to obey. It is the martyrdom of passion. It is pain to the flesh, and torture to the spirit, except among rare souls who find an easy way through life. Nor will any change in the code of morality help human nature to be free of this penalty of pain. Easy divorce may break a marriage which has failed, but will not mend broken hearts. . . . The lack of law, the denial of spiritual duties, ordained by a God believed and feared by men ends in bestiality and blood-lust.

Unless the hard law of self-restraint binds the conscience of men by authoritative sanctions which they know to be Divine, unless the everlasting consequences of sin are feared and virtue's eternal rewards believed in, the human race is doomed to perish rapidly. It is because the Church, guided by her long centuries of experience, realizes thoroughly that educating merely the mind and the body of the child is likely to produce nothing better

than a robust rascal, that she uncompromisingly insists that will and heart must be trained as well. It is because millions of Catholic parents in this country are firmly convinced that an education which ignores Almighty God and His transcendent rights is a grave menace to the family, the Church and the State, that so many fathers and mothers are cheerfully making the heavy sacrifices demanded for the maintenance of all our Catholic schools, academies, colleges and universities.

Sorrow's Crown of Sorrow

THE peak of misery is expected to be reached in Vienna this winter. Several American Bishops have already promised collections in their dioceses. "America alone can save Austria," is the appeal made to the United States by the Cardinal Archbishop of Vienna. Letter after letter reaches us telling of the greatness of the present need. Mothers in despair do not know how they shall fill the hungry mouths of their little ones or clothe their puny bodies, too often shriveled and stunted by hunger and disease.

From orphanages, hospitals and schools religious superioresses write of their great distress. Trust in God's Providence alone can save them from utter hopelessness.

"But O!", they add, "it is so hard to see the young lives of the Sisters withering away under the hardships of hunger and fatigue." In the hospitals these good nuns can best see the ravages which poverty is making among those who once were well-to-do professional men and women, and the great body of the middle classes in general. Hunger and malnutrition have made it impossible for these poor people to withstand the attacks of disease. The Catholic hospitals themselves cannot offer the food necessary to save such as are suffering from serious illness. The municipal allowances are entirely inadequate, even though these institutions are public establishments. The clergy, as might be expected, are among the great silent sufferers.

Subjoined is an account sent by the Baroness von Rast, who with the Rev. John Egger was delegated by the Cardinal Archbishop of Vienna to represent here the cause of Austria. It is offered by her as a single instance out of numberless similar cases. If the contrast between former prosperity and present misery is not always so striking, the misery itself is no less real.

It was June, 1914. The mighty edifice of St. Stephan's Cathedral was filled to its capacity by an eager throng. Had the wedding bells not rung so loud and clear you might yet have known from the happy faces of the eager people that here at the altar, in this venerable minster, was taking place the union of two young lives before whom there lay, if ever, a path of rosier hope. The bride was the young and beautiful Countess M—, the bridegroom, one of the most elegant and courtly of the nobles at the throne of Emperor Franz Josef; a youthful pair that seemed made for happiness, sunshine and princes' favors.

Last week a letter reached me from Countess E—. Among other items I read: Do you recall the dear little M— who married the cavalry officer Prince O—? We buried him three weeks ago. He passed through the war, winning for

himself the highest distinctions as Brigadier-General and was idolized by his men. The poor fellow literally starved to death. The little Ida will tomorrow be taken to an orphan asylum, if it is possible for me to bring together the most indispensable articles of clothing. And the mother, once our fair and sunny Vienna maiden? Why, she is working in a cardboard factory. But tuberculosis has made such progress with her that soon she will be able to rest forever. And for the rest of us, we but stand by and silently see how one after another falls a victim to the gruesome fate of war. We ourselves have lost all and can give nothing whatsoever any more, can offer no help. That hurts most of all.

What is true of so many of these once noble and wealthy families is no less true of a legion of others in every walk of life. Another letter at hand, from a different source, tells of an old Vincentian, seventy-five years of age, formerly a wealthy merchant, who had done great good to the poor. When the writer of the letter met him he had spent his last savings and wondered how he could buy potatoes and fuel before the winter prices would make their purchase impossible. Instances without end might be cited, but enough has been said to urge our readers to continue their contributions to our Austrian Relief Fund, to remember Christ in His poor.

What Is an American?

MUST an American trace his ancestry to the Pilgrim Fathers or to the Virginia Cavaliers? If that be the test, many a good man will be omitted. During the World War, the mortality reports frequently read like a list of names taken at random from the pages of the New York telephone-book. Along with the Smiths, the Browns and the Robinsons, the O'Tooles, the O'Connors, the Levinskis and the Bodenheimers, the Spinellis and the Ventivoglias figured bravely, and fought and died. If the test be willing service these men, drawn from many ancestries, easily qualified. Recently another list has been published in New York. It gives thirty names:

Appel	Oonado	Lippe
Arpis	Dunne	Lipsett
Battagliola	Florio	Livelli
Bregloe	Gabea	Mitchell
Brewer	Hahn	O'Keefe
Bullocialli	Harris	Rodgers
Cardino	Katz	Russell
Culligan	Kern	Shapiro
De Marco	Krueger	Sullivan
Dolton	Liebovitz	Weisen

These are not war-veterans, but thirty babies who won prizes offered in a contest conducted by the American Public Health Association. These youngsters have a good start. Health is not everything in life, but most of us need it for profitable work. Only the genius can dispense with it.

But it is only a "start," and the race may be long. If these little people are to become good Americans, a well-trained mind must be added to their physical equipment, and a soul that is willing to obey as well as to lead. A

good American is not simply a perfect animal or a ready fighting-man. Where his ancestors came from is immaterial. What is material is that he receive, live, and pass on the traditions of the early days.

What those traditions are, is perhaps best expressed in the lesson which that splendid soldier and Christian

gentleman, Marshal Foch, is now impressing upon our boys and girls: "First of all, be true to your God." Upon this fidelity, all faithfulness to personal and civic duties must depend. Physical health is a valuable asset but health of mind and soul is a necessity, both for the individual and for society.

Literature

LONG'S HISTORY AND THE RENAISSANCE

THAT "Error runs around the world while Truth is pulling on her boots," is forcefully exemplified by the widespread adoption of Mr. Long's textbook ("English Literature," by William J. Long, Ph. D.) in the colleges and secondary schools of this country. It is now in use in nearly a thousand such educational institutions, if the statement of its publisher can be trusted, and, as I write, I have before me a very incomplete list of the Catholic schools that are using it and they number seventy-four! This plain statement of fact is ample apology for this seemingly belated critique, brief and inadequate though it may be.

In showing how very imperfectly Mr. Long succeeds in giving "a brief, accurate summary of historical events and social conditions in each period," as he proposes to do in the preface of his work, I shall confine my attention to his very brief chapter on "The Revival of Learning." The name given to this period (1400-1550) is really quite ingenious. "Renaissance" and "humanism" are rejected as terms which properly have a narrower meaning. But if usage means anything, renaissance rather designates the entire movement while humanism and the "New Learning" merely distinguish particular phases of it—humanism, referring to the efflorescence of classical studies, the "New Learning" to the novel religious teachings of Luther and his followers. It is clear how easily one who accepts Long's terminology will come to look upon the merited anathemas which Church and State hurled against the "New Learning," as the unreasonable condemnation of the entire movement of the renaissance.

I have said that the humanism of this period was but the efflorescence of the classical learning that had preceded it during the Middle Ages. But what about Mr. Long's assertion: "The Revival of Learning denotes, in its broadest sense, the gradual enlightenment of the human mind after the darkness of the Middle Ages!" Briefly, it implies three successive epochs, first, that of pagan Antiquity, which saw the birth of pagan learning; secondly, the Dark and Middle Ages, when that learning ceased to exist; thirdly, the renaissance, or the rebirth of learning. This conception is as unfair to the history of the Church, which was the vitalizing principle of the Middle Ages, as it is opposed to common sense and daily experience. For, as Kurth tells us, "the rebirth of man's learning is as unnatural as the actual rebirth of man himself."

In opposition to Long's division we venture to suggest one that implies four great epochs: first, that of pagan Antiquity which saw the birth and growth of pagan learning; secondly, the Dark Ages, when the seed of pagan learning was planted anew in the furrows of Christian soil; thirdly, the Middle Ages, when, under the influence of the Church and monasticism, it grew into a healthy plant; fourthly, the renaissance, when the plant burst into blossom.

Of course, the latter view can but embarrass the student whose natural prejudice has been led by collateral reading from Lecky, Froude, Gibbon, Voltaire and their kind, while he remains ignorant of the real history of the times to be got in a formal way from such men as Montalembert, Maitland or Gasquet, or gathered

more pleasantly and less formally from the writings of such a man as Cram. However, upon impartial examination, the division opposed to Long's will be found to coincide with objective history and to offer no violence to common sense and first principles.

In his introduction Long states that "behind every book is a man; behind the man is the race; and behind the race are the natural and social environments whose influence is unconsciously reflected." In the light of this principle how can an author who characterizes the Middle Ages as ages of darkness, who likens the spiritual and intellectual efforts of the giants of those days to the ineffectual attempts of "a child playing with lettered blocks," presume to interpret the unconscious reflection of medieval or any other natural and social environment? What of the intellectual achievements of such men as Albertus Magnus, Duns Scotus, Roger Bacon, Bonaventure, and the prince of them all, St. Thomas Aquinas? What of the spiritual efforts of such as St. Francis of Assisi, St. Dominic, or St. Clare? Where, in Long's historical summary, shall we find the slightest trace of the forces so clearly reflected in that immortal work which blended with such perfect harmony, all that is best in the spiritual and intellectual life of man, the "Divine Comedy"?

Much more might be said relative to the many plain misstatements which Long has made, but the tone of his work, more dangerous because more subtle, must not go unchallenged. For instance, Joan of Arc's leadership is characterized as "magic;" Richard III's reign is justly called "frightful," but Henry VIII's is merely "long;" England is freed from "educational bondage," while "man's spiritual freedom was proclaimed in the Reformation;" monasticism is a "medieval institution with its mixed evil and good;" monasteries are simply "suppressed," not pillaged; and abbots are "removed from the House of Lords," not robbed of their civic rights. The act proclaiming Henry VIII Head of the Church in England is cleverly coupled with the Bull proclaiming him Defender of the Faith, and both are stigmatized as "hypocrisy," but no word is breathed to tell us that the title Head of the Church in England was conferred after Henry's lustful ambition had become plainly manifest to those who thus honored him, while at the time he was designated Defender of the Faith, he had yet to begin his reign of lust and blood, the one formally inaugurated by his unlawful marriage to Anne, and the other, by his murder of Blessed John Fisher.

The last insinuating shade from Long's palette of historic coloring is added when, in concluding his estimate of Henry VIII's character, he says: "We acquiesce silently in Stubb's declaration that 'the world owes some of its greatest debts to men from whose memory the world recoils.'" Volumes could not have put that venerable old fallacy in a way more ingratiating yet forceful. It dates back to the first misinterpretation of the text, "and the base things of the world, and the things that are contemptible, hath God chosen, and things that are not, that he might bring to naught things that are." (I Cor., i., 28.) It is well to remind those who in the light of this text and quotations founded upon it, see the hand of God in the selection and guidance of such leaders as Wyclif, Henry VIII and Elizabeth

that, as Father Bridgett has said, "it was Moses, not Pharaoh, who led Israel out of Egypt; it was Simon Peter, not Simon Magus, who guided the Christian Church in her separation from Judaism," and, we may add, it was the Son of God Himself who entrusted the conversion of the world to His Apostles only when they had been made fit instruments, cleansed of sin and filled with the Holy Ghost.

That benefits accrued to the world from Henry VIII, no man will doubt who contrasts the widespread infidelity of the Catholic laity and the universal encouragement given them by the Hierarchy under Elizabeth, with the lone figures of Blessed Thomas More and Blessed John Fisher protesting unto death against Henry VIII's lustful tyranny, civil and ecclesiastic. Henry was indeed a fitting instrument in the hands of God to bring death and glory to such as More and Fisher and Lady Margaret, and to build upon their martyred bodies a Church and a State that in their stead placed Cranmer, Cromwell and Anne Boleyn.

Any lover of truth, especially one with moderate experience in teaching, cannot but be apprehensive of the unavoidable result in ignorance and prejudice that must follow the general adoption of Long's book, to which reference has already been made. True, teachers may be at pains to remove the false impressions which it gives, but if they do the work thoroughly, there will be little time for communicating positive information, so essential for the proper stimulation of interest and enthusiasm. Such a process seems almost as unreasonable as would be a detailed course in the demolition and removal of old buildings, in the teaching of architecture.

TERENCE L. CONNOLLY, S. J.

MAJESTY

The silvery laughter of a child,
The peace enthroned within its eyes,
Holds all the wisdom of the books
Men study to be wise.

For, after all, what has life given
To us beyond white childhood's kiss?
In all earth's mounded wealth and splendor,
What overshadows this?

J. CORSON MILLER.

REVIEWS

More That Must be Told. By PHILIP GIBBS. New York: Harper & Brothers.

This is the book of a Catholic pacifist who has been filled with such a violent loathing for the unspeakable horrors and ignominies of the useless World War, all of which he faithfully described for the press, that he now appeals to the youth of every civilized country to make a recurrence of that vast cataclysm an impossibility. Mr. Gibbs' indictment of the "Old Gang" of rascally autocrats, politicians and profiteers who prepared and fed the great conflagration of 1914 is merciless but just. His pictures of after-war conditions in England, France, Italy, Germany, Austria and America are frank and vivid. "The war to end all wars" left Europe fighting still, her hopes of recovery very meager and her heart so hardened by suffering and privations that she has not a tear of pity left to shed. In a chapter called "The Need of the Spirit," which is the best in the volume, the author describes his audience with the Holy Father and gives a good account of the widespread moral revolution the war caused. Quoting a speaker in the House of Commons who pleaded for a "spiritual lead," Mr. Gibbs thus contrasts medieval Europe with that of today:

In the Middle Ages Western Europe was united by a single idea which sent the common man in his hundreds of thousands away to the Crusades; which enshrined itself in countless wonderful cathedrals, abbeys, churches; which produced great schools of philosophy and art, great epic poems and great

institutions. It expressed itself likewise in the lives of great men and in the royalty of St. Louis, the sainthood of St. Francis, the statesmanship of Hildebrand. . . . Today we possess no common ideal. We thrill with no common hope. We tremble at no common terror. The nations of Europe are all adrift one from another, and the classes within each nation have likewise fallen asunder! The respect for real superiorities has vanished, along with that for the traditional superiorities. . . . The world of our day languishes for a new St. Francis who shall call it to a new knowledge of itself.

The chapter which the author calls "The Truth About Ireland" contains all the truth perhaps that even a liberal Englishman is able to perceive regarding his country's responsibility for the present state of Erin. Mr. Gibbs is strangely blind to Ireland's right to independence for that country "belongs" to England, so of course there is nothing further to be said. The author's familiarity with Ireland's history leaves much to be desired. He refuses, moreover, to recognize the fact that since 1916 the Irish have been justly fighting for their country's freedom. However, from Mr. Gibbs' honest concessions in this book a good case can be made out for the Irish Republic, but the whole "Truth About Ireland" he really seems quite incapable of perceiving. Mr. Gibbs is now "convinced that much of the evidence in the Bryce Report [of German "atrocities"] is utterly untrustworthy" and he sees in the Germans' smashing of French machinery a crime "corresponding to the destruction of Irish creameries condoned by Hamar Greenwood and providing amusement for Lloyd George," but why Ireland has not the same right as Belgium had to drive out the invader, the author cannot understand. W. D.

The Big Four and Others of the Peace Conference. By ROBERT LANSING. Boston: Houghton Mifflin Co. \$2.50.

Mr. Lansing's impressions of the men who made the peace are contained in the volume under review. They give an interesting sidelight on the treaty that only could be furnished by one who was on the scene. There is every evidence that the writer is sincere in all that he says, for he never portrays a character that is either all virtues or all defects, Clemenceau is masterful, domineering and all for France; Lloyd George, not as clever as the Frenchman, but shrewd and uncompromising when British territorial claims are in question; Orlando, the only jurist in the group, much keener in argument than any of the others and bent upon driving Italy's bargains with all the suave diplomacy of his race. Wilson, obsessed by the League idea, with high principles, and no skill in applying those principles, vacillating and procrastinating until a decision is forced upon him. Altogether the story that the author tells is not a heartening one. Selfish nationalism, diplomatic intrigue, secret covenants and secret proceedings, all result in fictitious peace. But, strange to say, Mr. Lansing regrets that the covenant was not ratified by America. In his opinion the world was longing for a settlement and when America did not ratify the covenant, the effect on the general state of unrest was bad. It is doubtful, however, that America's subscribing to a document conceived as Mr. Lansing asserts it was conceived would have eased to any great extent the unrest of the world. Surely no reader who accepts the story as the author tells it will believe the American attitude blameworthy. Those who are participating in the Washington Conference would do well to read this book, for it contains a bitter though salutary lesson for every nation.

G. C. T.

Un[†]Precurseur du Bolchevisme. Francisco Ferrer. Par A. LUGAN. Paris: Procure Générale 3, Rue de Mézières. 2 fr. 50.

The name of Francisco Ferrer has been added by the enemies of the Catholic Church to the list of those so-called martyrs of science and liberty, like Giordano Bruno, who were put to death by her because they advocated a progress to which, they say, she is unalterably opposed. If Francisco Ferrer was condemned to death by a Spanish court for com-

plcity in the Barcelona anarchistic riots in the summer of 1909, it was because the court, such is the anti-Catholic plea, was under the control of a fanatical clergy. The Church did away with Francisco Ferrer, the founder of the "Modern School," because she was afraid his new ideas might banish the intellectual darkness reigning among the Spanish people. M. Lugan proves that all this is without foundation. That the Catholic Church had nothing to do with the execution of Ferrer can be proved by one unassailable document given textually by the author. Writing to Moret, the Liberal leader, Maura, then heading the government, asks his advice as to the conduct which the Ministry must follow towards the condemned Ferrer. In this official note, Maura informs Moret that Pope Pius X had just telegraphed to King Alfonso begging mercy for the unfortunate man. He asks, therefore, whether the appeal of the Pope must be heeded or not. Moret replied that he saw no reason why the King should exercise the royal prerogative of pardon. Señor Maura in conscience, therefore, thought that for the safety of Spain and for the protection of society, Ferrer should die, and so the condemned man met the fate which a Spanish court had pronounced upon him. It was unfortunate for Spain that the plea of the noble-hearted Pontiff was not heeded. That was not the only mistake committed by the patriotic Maura. While the anti-religious press was flooding almost every country in the world with an aggressive pro-Ferrer propaganda, Señor Maura did little to counteract the growing legend in which the naturally insignificant Ferrer soon assumed the proportions of a heroic and persecuted figure.

M. Lugan gives an interesting study of the Barcelona anarchist. There is not much in the picture to win our admiration. His open defiance of the commonest laws of morality, his skill in filching their wealth from the unfortunate women who trusted his word or his love, his hidden plots in Paris or Madrid against all society, republic or monarchy, his founding of the "Modern School," which in reality was a seminary of Bolshevism and anarchism, are briefly told. Ferrer was tried by a military court and there does not seem to be any reason to suspect the integrity of the judges. Contrary to the commonly accepted opinion, he was given every opportunity to defend himself.

J. C. R.

Essays in English. By BRANDER MATTHEWS. New York: Charles Scribner's Sons. \$2.00.

These fourteen papers, bearing for the most part on the proper use and the present-day development of our language, should be eagerly welcomed both by the student and teacher of English. Mr. Matthews is anything but a dry-as-dust professor. After closely watching how many words of our language, both here and in Great Britain, are now forming, changing, migrating or dying, he sets down the results of his observations and reflections on pages that are very pleasant to read. In the opening essay the author emphatically denies that the English tongue is "degenerating"; he pleads in the second for the exercise of much more vigilance regarding the admission of unnecessary words into our language. "There is no imperative call for us to borrow," he remarks, "*mise-en-scène* and *première*, for instance." Mr. Matthews' paper on "The Vicissitudes of the Vocabulary" is full of amusing examples, his chapter on "Newspaper English," in which he quotes with commendation Father Donnelly's "Art of Interesting," sounds a warning note to those who seldom read well-written books, and his pages on "The Latest Novelties in Language" are full of spice and flavor. The professor is delighted with the neologism "peevied," but "enthuse" he cannot abide.

In a very interesting chapter showing how the Italian immigrant adapts the American language to the idiom of his tongue the author tells us that the Italian *padrone* is now yielding to *bosso*, *carro* is a *car*, *coppo* a *policeman*, *giobba* a *job*, *visco* is *whiskey*, *bordare* is to *board*, *ingaggiare* to *engage* and *godella* to *discharge*, the last term plainly implying, as Mr. Matthews shrewdly observes, "that the art of hiring and firing is not always done with the courtesy customary to the Italians themselves." In the essay on "Style From Various Angles" and "Mark Twain and the Art of Writing" the student or the teacher of English will find an unusual wealth of material.

W. D.

BOOKS AND AUTHORS

American History.—"The Making of a Republic" (Stokes, \$2.00), by Kevin R. O'Shiel, is a very readable volume on the beginnings of America. A great deal of historical material heretofore contained only in books on special phases of American history appears in this new volume on the American Revolution. It should prove a good corrective for the propaganda texts that have made their way into some of our schools. Kevin O'Shiel has popularized an historical event without allowing his work to suffer from inaccuracy. As supplementary reading to the fact-and-date study in our schools this volume should prove invaluable.—The story of the beginnings of Oregon is told by Eva Emery Dye in "McLoughlin and Old Oregon" (Doubleday, \$1.75). Irving has chronicled the defeat of American enterprise in "Astoria" when it faced the Hudson's Bay Company. The author of the present volume gives the account of the defeat of the British Company and the winning of Oregon by Yankee determination. But Yankee determination would have availed little had not the first immigrants been protected by Dr. John McLoughlin, governor of the company west of the Rocky Mountains. His career was truly remarkable in its progress and tragic in its close, with London repudiating him and the Washington Government refusing to give him title to his lands. Only after his death did America make amends to his heirs. The author gives detailed accounts of Protestant zeal for the Indians, now and then a blackrobe gaining a mention in her pages. In a few references to Spanish California there is evidence of lack of appreciation in estimating Spain's colonial policy.

Piety and Religion.—Mgr. J. Tissier, Bishop of Châlons, in his new volume, "Tentations et Tâches de Femmes" (Téqui, 3 francs), has added another to his many excellent collections of conferences to women of the world. He points out in his faultless and elevated style three dangers which menace the feminine soul: intellectual curiosity, moral weakness, and the debasement of esthetic values. His reflections apply with no less force to the women of the United States than to those of France. Of less practical character but of more general appeal is "Les Charismes du Saint-Esprit" (Téqui, 3 francs) by D. Bernard Maréchaux. This book is a study of those special gifts given to the Church by the Holy Ghost, such as the gift of tongues, the working of miracles, etc., which had for their purpose not the sanctification of the individual recipients but the efficacy of the apostolate, which if they did not directly unite the soul to God, nevertheless exercised a very powerful influence in preparing the soul for that union. The study, though somewhat technical, is illuminating and interesting.

Xaverian Calendar.—The year 1922 will witness the celebration of three great mission jubilees. The first is the three-hundredth anniversary of the establishment of that center of all

Catholic mission propaganda, the Sacred Congregation of the Propagation of the Faith, *Sacra Congregatio de Propaganda Fide*; the second is the three-hundredth anniversary of the canonization of St. Francis Xavier, the heavenly patron of the missions; and the third is the centenary of the foundation of the Society for the Propagation of the Faith. Worthily to commemorate these events the Xaverius Verlag, Aachen, has published its unusually beautiful *Xaverius-Jubiläums-Kalender* (Mark 6), for 1922, edited by Rudolph Schütz, S. J. Valuable material, scientifically accurate, is offered in connection with these three jubilees. A series of original pictures on the life of St. Francis Xavier has also been prepared after the direction of a leading missionary authority, and the entire calendar is artistically decorated and illustrated.

More Novels.—Samuel Hopkins Adams has written a newspaper novel in "Success" (Houghton Mifflin; \$2.00) which contains all the facts that Upton Sinclair has put into the "Brass Check." It shows plainly that we have not a "free press" now at all, but instead a very lucrative "press business" for the business part of newspaper making is so important in a business age and a business nation that truth must generally be sacrificed when "the interests" are imperiled. Every newspaper man knows that the press in America is precisely in that situation. The book may be enlightening to the general reader but the message of "Success" is by no means novel. In brief we have a dollar press as we have a dollar literature, a dollar movie and a dollar stage. Mr. Adams' book would improve by compression, for the dialogue is endless, often repeating itself, and the situations are multiplied without need. Fewer and stronger characters and better dialogue would put the truth back of this novel in much stronger setting.—"The Willing Horse" (Houghton Mifflin; \$2.00), by Jan Hay is a delightful novel about certain people who gave everything they had to win the war. It has a subtle but delicious flavor of Scotch humor, touches of sudden pathos, and an individuality all its own. The characters, some lovable and some otherwise, are drawn from life and are very human and have the quiet restraint of unconscious strength. The book is a pleasant tribute to the hidden heroes.—"Manslaughter," by Alice Duer Miller (Dodd, Mead) is an interesting story of the conflict between two strong-willed characters, whose personalities are made to clash through a surprising set of circumstances. The headstrong girl goes through a transformation during a period of imprisonment and in the end yields because her love is stronger than her hate.—"Neils Lyhne" (Doubleday) by J. P. Jacobsen is a translation from the Danish. The author is one of the foremost figures in Scandinavian literature. The book is characterized by some acute psychological insight, and has passages of remarkable descriptive beauty; but the main personage in the story is rather negative, his achievements are made of dreams, his ineffective and factitious atheism is something of a pose, his moral fiber is weak, he lapses into sensualism and betrays his friend, and on the whole is an incurable egoist. The book is too meticulous in its analysis of moods to be uniformly interesting.—"The Charmed Circle" (Knopf; \$2.50), Mr. Edward Alden Jewell's first novel, has for its central figure a likable American lad named Kenneth Bromley, who, while making his studies, is living with his uncle in a Paris pension. In the same house dwell the former wife and the present attachment of Uncle Bromley and also a mysterious singer to whom Kenneth is strangely attracted, so there are many amusing complications which the author has deftly handled.—Mr. Edward Lucas White has packed into "Andivius Hedulio" (Dutton, \$2.00) his latest novel, a wealth of erudition regarding life in the Roman Empire during the second century under Commodus, but the 600 pages of improbable adventures which his hero has are likely to weary most readers.

BOOKS RECEIVED

- Atlantic Monthly Press, Boston:**
Life and Letters of Henry Lee Higginson. By Bliss Perry. \$4.00.
- Aux Bureaux de la Revue, Paris:**
Les lettres. 3 fr.
- Benziger Brothers, New York:**
St. John Berchmans. By Hippolyte Delahaye, S.J. Translated from the French by H. C. Sempé, S.J.
- Blaise Benziger & Co., Inc., New York:**
The Boy Who Came Back. By John Talbot Smith. \$1.25; His Reverence His Day's Work. By Rev. Cornelius J. Holland, S.T.L. \$1.60.
- Boni & Liveright, New York:**
The Great Deception, Bringing Into the Light the Real Meaning and Mandate of the Harding Vote as to Peace. By Samuel Colcord. \$1.50.
- Burns, Oates & Washbourne, London:**
The Catholic Diary for 1922. Edited by a Priest.
- Musée Jean Berchmans, Louvain:**
Collection de 36 cartes vues. 4.00 fr. Postage extra.
- The Century Company, New York:**
Prostitution in the United States. Volume I. Prior to the Entrance of the United States into the World War. By Howard B. Woolston, Ph.D. \$2.50; Adventures in Swaziland. By Owen Rowe O'Neil. \$4.00; Animal Life in Field and Garden. By Jean Henri Fabre. \$2.50.
- Dodd, Mead & Co., New York:**
Manslaughter. By Alice Duer Miller. \$2.00; Peter Biney. By Archibald Marshall. \$2.00; Trading with Mexico. By Wallace Thompson; The Folly of Nations. By Frederick Palmer; The Margin of Hesitation. By Frank Moore Colby; Nightfall. By Anthony Pryde; In the Eyes of the East. By Marjorie Barstow Greenbie.
- George H. Doran Co., New York:**
A Loiterer in Paris. By Helen W. Henderson. \$5.00; The Young Enchanted. By Hugh Walpole. \$2.00; The Wanderings of a Spiritualist. By Sir Arthur Conan Doyle. \$2.50.
- Doubleday, Page & Co., Garden City:**
Niels Lyhne. By J. Peter Jacobsen. Translated from the Danish by Hanna Astrup Larsen. \$2.00; McLoughlin and Old Oregon, a Chronicle. By Eva Emery Dye. \$1.75.
- E. P. Dutton & Co., New York:**
A Traveller in Little Things. By W. H. Hudson. \$3.00; The Black Diamond. By Francis Brett Young. \$2.00; Forty-Odd Years in the Literary Shop. By James L. Ford. \$5.00.
- Examiner Press, Bombay:**
The Norman and Earlier Medieval Period, History of England Series. By Ernest R. Hull, S.J.
- B. Herder Book Co., St. Louis:**
The Station Platform and Other Verses. By Margaret Mackenzie. \$0.60; The Founding of a Northern University. By F. A. Forbes. \$1.75.
- Henry Holt & Co., New York:**
Sinbad and His Friends. By Simeon Strunsky. \$1.75.
- Houghton Mifflin Co., Boston:**
Japan and the United States, 1853-1921. By Payson J. Treat. \$2.00; The Camp at Gravel Point. By Clara Ingram Judson. \$1.75; The Children's Munchausen. Retold by John Martin. Illustrated by Gordon Ross. \$2.25; Peggy in Her Blue Frock. By Eliza Orne White. \$1.50; Life's Minor Collisions. By Frances and Gertrude Warner. \$1.50.
- The Irish Publishing Co., New York:**
The Story of the Irish Race, a Popular History of Ireland. By Seumas MacManus. \$6.00.
- P. J. Kenedy & Sons, New York:**
Saint John Berchmans, the Story of the Saint of Innocence. By Rev. James J. Daly, S.J. \$1.50.
- Alfred A. Knopf, New York:**
The China Shop. By G. B. Stern. \$2.50; The Briary-Bush. By Floyd Dell. \$2.50.
- J. B. Lippincott Co., Philadelphia:**
Mazli. By Johanna Spyri. Translated by Elizabeth P. Stork. \$1.50.
- The Macmillan Co., New York:**
King Cole. By John Manfield; The Settlement of Wage Disputes. By Herbert Feis. \$2.25; Louise Imogen Guiney. By Alice Brown. \$1.50; Glenwood of Shipby. By John H. Walsh. \$2.00; Team Play. By George G. Livermore. \$1.75; The Two Gentlemen from Verona. Edited by Sir Arthur Quiller-Couch and John Dover Wilson. \$1.40.
- Matre & Co., Chicago:**
Mostly Mary. By Clementia.
- New York Times, New York:**
History of the New York Times, 1851-1921. By Elmer Davis.
- G. P. Putnam's Sons, New York:**
The Greatest American, Alexander Hamilton: An Historical Analysis of His Life and Works, Together with a Symposium of Opinions by Distinguished Americans. By Arthur Hendrick Vandenberg. \$2.50; Dulcy: A Comedy in Three Acts. By George S. Kaufman and Marc Connelly. \$1.75; The Wandering Jew. By A. Temple Thurston. \$1.75.
- Frances Ellis Sabin, Madison:**
Classical Association of Places in Italy. By Frances Ellis Sabin.
- Thomas Seltzer, Inc., New York:**
Seventy Years Among Savages. By Henry S. Salt. \$3.50.
- Charles Scribner's Sons, New York:**
Four Years in the Underbrush: Adventures of a Working Woman in New York. \$2.50.
- G. E. Stechert & Co., New York:**
The Great Schoolmen of the Middle Ages: An Account of Their Lives, and the Services They Rendered to the Church and the World. By W. J. Townsend.
- Msgr. P. J. Stockman, Los Angeles:**
Manual of Christian Perfection. Adapted from the Celebrated Method of Spiritual Direction by the Rev. J. B. Scaramelli, S.J. By Msgr. P. J. Stockman.
- Frederick A. Stokes Co., New York:**
The Wings of Time. By Elizabeth Newport Hepburn.
- The Talbot Press, Dublin:**
The Making of a Republic. By Kevin R. O'Sheil; The Missal Explained. By Rev. A. Fleury, S.J.
- Joseph F. Wagner, Inc., New York:**
A Parochial Course of Doctrinal Instruction, for All Sundays and Holy Days of the Year, Based on the Teachings of the Catechism of the Council of Trent and Harmonized with the Gospels and Epistles of the Sundays and Feasts. Prepared and Arranged by Rev. Charles J. Callan, O.P., and Rev. John A. McHugh, O.P. With an Introduction by Most Rev. Patrick J. Hayes, D.D. Vol. III.

EDUCATION

A Kentucky Mountain Catholic School

WHATEVER has been said of illiteracy in the Kentucky mountains, it is certain that the denominational schools have made praiseworthy attempts to decrease it. Following the Louisville and Nashville Railroad from Richmond to the Cumberland Gap, through which the early settlers made their way into the wilderness, you find a line of excellent schools. Berea College, with 2,000 students in its various courses, is easily the largest. Further South, in London, is the Sue Bennett Memorial School, a Methodist institution, coeducational as is Berea, with 400 students. Fifteen miles away is St. John's Industrial School, conducted by the Episcopalians, and south of Corbin are Union College, a Methodist institution at Barbourville, and the Baptist Institute at Williamsburg. Both conduct the customary normal courses, and upon them practically all the teachers in Knox and Whitely counties depend for their certificates. Across the State line, a few miles from Cumberland Gap, in Tennessee, is the Lincoln Memorial School, richly endowed and sustained by wealthy Eastern philanthropists.

ST. CAMILLUS FOUNDED

THERE was nothing strange in this distribution of Protestant institutions throughout the mountain-country, covering almost one-third of the State, so long as there were hardly any Catholics in the district, except in the more populous towns that served as railroad-centers or mining-camps. But the mountains are now thrown open to the investor, and their immense wealth in coal and timber is being put on the markets of the world. Railroads are pushing to the remotest corners, and people are moving in from all parts of the country. Greeks, Mexicans, and Russians are among them, and representatives from Italy, Hungary and Slovakia. They bring their children with them, and all who give any promise are swallowed up by the Protestant institutions. In a few years there will be a repetition of a story old in these parts. The Irish came through the Cumberland Gap from Virginia to settle in the mountains, and because there was no priest and no Catholic school, the first generation in Kentucky fell away from the Church, and their descendants today are lost to the Church.

I realized this danger years ago. I have labored in the mountains for more than twenty years, and I had the schools in mind from the very beginning. It takes much more than a monthly visit to a camp or a monthly Mass at a mission church, to plant Catholicism in the hearts of these isolated Catholics, and plant it deep enough to cause it to take root. For twenty years I have preached the need of a school, and have begged for the crumbs that fall from wealthy tables, but with meager results. Still, the work was never abandoned, was always kept up by hook or crook, and today the results are beginning to show.

Corbin today boasts St. Camillus Academy, the only Catholic school in the Kentucky mountains. It is the result of the little mission school founded twenty years ago, and originally conducted in the church. Later a modest frame building was erected, sufficient for the accommodation of about forty pupils. After six years, the Sisters of Providence at Newport, Kentucky, were prevailed upon to take charge. Through their zeal and very effective work, the school grew so rapidly that the Motherhouse found advisable the purchase of new grounds and the erection of a new building. St. Camillus has the reputation of being the best school in the neighborhood, and this reputation is fully deserved.

THE SCHOOL'S SOCIAL WORK

THE enrollment is now 165, and thirty of the pupils are boarders. Two-thirds of the day-pupils are Protestants. Among the boarders, Germans, Hungarians, Italians, and Syrians find room beside their native Kentuckian or Virginian sisters.

As a civilizer, St. Camillus does all that a high-class school can accomplish. Its departments are conducted by cultured and experienced educators, who evince the utmost zeal and conscientious care in their work. The children are not only instructed in the ordinary branches, but an earnest effort is made to impress upon them from the beginning respect for authority and love of truth and honesty. They are taught the value and nobility of work, and domestic science forms an important part of the training. Travelers and investigators who have had occasion to observe the hovels of many mountaineers and the distressingly slovenly "shacks" of the coal miners, will realize what the home-making courses at St. Camillus will mean to the next generation of mountaineers. Hence the girls are taught to mend their own clothes, to care for a home, and while music and art are by no means neglected at St. Camillus, the Sisters realize that here the home-making courses are not a "fad" but a necessity. This is assuredly "social work" of the best type.

The best work of the school must be done, I think, with the boarders. With them the school becomes a crucible in which good Christians and good Americans will be formed. As I have noted, new mines are continually being opened and many of the imported miners are foreigners. The new mines are scattered, and the settlements which soon spring up about them are without either priest or school. The different nationalities mix very little with one another, and even when there is a church regularly visited, experience has shown that many Catholics fail to attend when the majority of the communicants are of some other language. However the children do not share this clannishness. They readily acquire some knowledge of English, and before long they are inveigled into a Protestant Sunday-school. Here is the danger for these mountain children. The story of a hundred years ago will soon be repeated, but the lost sheep this time will not be the Murpheys, the Kelleys, and the Flannagans. They will be the Zinnellas and the Dulcinias, the children of Magyars and Slovaks and Syrians. Then, after another fifty years, a new set of missionaries will scour these mountains, and counting up the fallen-away Catholics, will lay the blame on the present generation that has permitted a whole countryside to be lost to the Faith.

AN APPEAL FOR CATHOLIC INTEREST

TODAY the story of this little mission in the Kentucky mountains and its appeals for help find more scoffers than sympathizers and more antagonists than friends. The average Catholic is willing to contribute to home-needs, and that is good. But it is not good that he should be unable to see beyond his front gate. Here in the mountains the little lambs of Jesus Christ are perishing. Frankly, I am making an appeal, not for myself, but for them. In the populous North and East, where the Faith is not a growth of yesterday, are there not Catholics who can help us? Catholics who know that for every penny given to help these children they will be repaid in the everlasting gold of Heaven?

One objection, urged from time to time, is that we admit Protestants to our school. I know perfectly well that a school where all the pupils are Catholics, is preferable to a school in which the population, so to speak, is "mixed," especially in the boarding department. But I would answer, first of all, that the tuition paid by the Protestant parents, is a very great help to the school. For us it is a choice between sending our Catholic children to a Protestant school, and sending them to a Catholic school which admits Protestant pupils. If an evil, it is the lesser evil. If I am not mistaken, in all missionary countries the schools are open to Catholics and pagans alike, with the hope that the influence of Catholic teachers, Catholic principles, and a Catholic environment, will sooner or later pave the way to conversions. Frankly, we too are in the missionary stage. We often succeed

in getting children whose parents are fallen-away Catholics. In nearly every such case, we have brought the children to the Faith. Hardly a year passes in which children of this class are not baptized. Many others are prepared for their first Confession and first Holy Communion, who, had it not been for their stay at St. Camillus, would certainly have drifted away from the Church.

As to the Protestant children, it will, of course, be remembered that they too are under the care of the Sisters. They hear Catholic prayers and Catholic hymns, they imbibe Catholic ideas from their attendance at Catholic services, and from listening to Catholic instructions and sermons. It need not be said that no compulsion whatever is placed upon them, but whether or not they ever enter the Church, it is impossible that in later years they will follow non-Catholic neighbors who tread the paths of bigotry, and hate the Church as the source of all evil. I have at present under instruction a young woman whose conversion is wholly due, humanly speaking, to the influences exerted during her years at St. Camillus.

JOIN THE CIRCLE

WHY cannot St. Camillus expand her influence as Berea has done, and the Lincoln Memorial? Why can we not have as Berea has, 2,000 boarders? The reason is not that we could not secure that number of pupils, but because if we had them, we could not find room for them, much less feed and support them. *We have no scholarships, not even one. We have no endowment of any kind.* Will not the East and the North hearken to our appeal, as it hearkens to the appeal of non-Catholics who talk and act as if they had the monopoly of civilization in the Kentucky mountains? Who will become a missionary, not for Africa, or India, or Japan, but for the Kentucky mountains, by helping to care for these little ones who, deprived of a Catholic school, almost certainly will be lost to the Faith? If we could increase the membership in the Camillus Circle of St. Camillus Academy, Corbin, Kentucky, a membership which means an annual fee of only one dollar, so that it reached the whole country, we should soon be able to bring the lamp of the sanctuary and the torch of Catholic training, to every cabin door in this wild and mountainous region.

AMBROSE REGER, O. S. B.

SOCIOLOGY

The Labor Spy at Work

ON my desk lies a pile of closely type-written pages, enough to constitute a volume. They are not intended for publication, nor shall I keep them beyond the date of the present writing. In place of the author's name there stands a number. No; he is not a Sing-Sing inmate, merely an "under-cover" man, a labor spy, a detective agency's "operative." The company to whose office these reports were from time to time forwarded never knew the man. To them he was hardly even a number. Among their working forces they could not have singled him out. He was known in person to his detective agency alone.

Yet the reports before me are not his immediate work. How far they are his at all no one again can tell, except the same detective agency. Before meeting the employer's eye they have passed through the judicious hand of an official whom, in newspaper language, we might call the "write-up" man. In the present instance he is possessed of no mean ability, as indeed is generally the case. He is a literateur and a psychologist. He perfectly understands his game. Skillfully he plays on the employer's fears and suspicions, seeking to work him into a state of frenzied apprehension. Reds arise on every side. Unionization of the workers on a vast plan is the dreadful calamity that overclouds the horizon. The nervous employer is made to

feel that in this emergency he has no friend to rely upon but the detective agency. There is no hope from any other source. Nothing but the aid offered him here can check the process of labor organization and prevent the raising of wages. Yet all will be well. Let him but throw himself into the arms of this sole friend in need. Unions will forthwith be checked or even destroyed, and wages brought safely down. Such is the grand psychological climax. Surely there is money in the detective business or such a clever writer would be turning out, instead, stories for the magazines.

JUST HOW THE WORK IS DONE

NOT all labor-detective reports are brilliant like the one before me. Far from it, indeed. I have read dreary pages of such reports, for the common matter "turned in" by the ordinary spy is small gossip and worthless detail and petty accusations against the men among whom he obtains his employment like any other laborer. Not even the "write-up" man can lend interest to such chaff.

But to return to my documents. I am not free to mention the number of the "operative" or the agency that drew up these reports, without endangering those most intimately concerned, I can describe in general only the work of the spy, whose first duty it was to insinuate himself into the complete confidence of the genuine labor leaders, and gradually to worm himself into positions of the highest trust. In this regard his case is not so very exceptional, since we may take it for granted that such is the purpose of every labor spy with sufficient ability. While on friendly terms with opposition leaders, he succeeded in turning one labor organization against another, utilizing their discomfiture for the benefit of his "client," as the employer who receives these reports is technically called.

I am not, of course, simple enough to be deceived into believing all I read in these papers that were prepared with psychological skill to arouse the employer's fears, to calm them again, to hold out high hopes, and yet to keep him interminably in need of the paid service of the spy and his agency. It would be difficult to conceive a more untrustworthy channel of information than the ordinary labor-spy agency. There is no one who could verify the present reports. If the spy's accounts were originally veracious, the agency itself could keep, omit or change, according to the impression it wished to create, any of the matter the spy himself submitted. His influence in labor circles may, in fact, be negligible. The pitiable aspect of it all is that such stories obtain the serious consideration of the employer. This is made possible, partly at least, by the flattery cunningly administered to him. Solemnly and sanctimoniously the spy is made to profess that he has no other interests than those of his exalted "client." "What does the client wish?" "How does he desire that the labor market should be manipulated to his benefit?"

The interests of the laborer are of no consideration. They must be sacrificed, immolated, made a holocaust upon the altar of the sole deity, the detective agency's "client." Around him the solar system revolves. Naturally the implication always is that whatever is for the greatest good of the "client" must also be for the good of the workingman. It is essentially a system of debasing parasitism as presented in these pages. Far be it from the faithful "operative" even to conceive the thought that the "client's" desires could have any motives that are not most befitting, whether in cutting wages, in seeking to destroy labor unions or in making of the worker himself the helpless and pliant tool of the corporation, kept submissive by the constant threat of unemployment and starvation. Of course the workingman is always wrong when he differs with the "client." Could there be a more soothing balm to the worn and worried mind of the employer harassed with the fear of labor troubles?

THE PRACTISE OF DECEPTION

NOT only do we find the spy picturing himself as paramount in his own particular section of the labor world, enjoying the full confidence of labor leaders and their men, bringing about through clever ruses in and out of union meetings the policies which favor his "client," opposing at the same time and checking the carefully considered plans of veteran labor generals, but he is found in the political lobby as well. How much of all this is truth, and how much is fiction no one but the spy himself would be able to tell. In any case it is blackguardism of the worst kind, as portrayed in the pages before me, and in so many other pages of labor-spy reports, to some of which I have called attention on former occasions. Such is the service paid for by sober business men. Such is the moral height to which our civilization has brought us. If the present case is exceptional it is so because of the exceptional cleverness of the spy, and because of the exceptional opportunities offered him. But, more or less clever, his name today is Lively.

The worst feature of all this is the callousness which has grown out of such practises. The investigators of the Denver Tramway strike, appointed by the Denver Commission of Religious Forces, were everywhere faced with the evidence of this system. "The company seemed not to understand," says the report of the Commission, "the bitterness and misunderstanding growing out of such reports, rendered by disloyal members of a union, piecing together their memory of occurrences." Yet these same reports, shown to be utterly unreliable, were daily supplied to public officials and to the military during the strike, as well as utilized by the company itself. "In the very nature of the case such information is unreliable, because of the character of the men who would accept such employment, and in a controversy such spies are naturally among the first to cause strife and disorder among the workers." ("The Denver Tramway Strike of 1920," p. 54.)

A DEFINITE EXAMPLE

IF the evidence of the particular labor-spy report of which I have made use, but whose details I may not specify more definitely than I have already done, should seem somewhat vague, let me conclude with a very definite example. It is the case of C. E. Lively, in the West Virginia miners' conflict. We possess his testimony given under oath, in the trial at Lewisburg, W. V., in 1920, that for nine or ten years he had been a "secret operative" of the Baldwin-Felts Detective Agency, and that throughout all that time he had also been a member of the United Mine Workers of America. He had been in Mingo County since January or February, 1920, and had helped to form three union locals in that supposedly union-proof district. He himself had administered the "obligation" oath to the members of the newly formed locals. He had attended conventions of the United Mine Workers as an accredited delegate and shared in their discussions of plans and counsels. Yet during all this time he was sending reports to his detective agency. He passed as No. 9 (*New York World*, October 23, 1921).

A fuller account of his story was given by himself before the Committee on Education and Labor of the United States Senate. In reference to the Charleston convention of the United Mine Workers of America the following brief quotation may be taken from the investigation to illustrate the purpose of his work:

Chairman—You were a delegate to that convention?

Mr. Lively—Yes, sir.

Chairman—You were not a detective at that time?

Mr. Lively—Yes, sir.

Chairman—You were one of the Baldwin-Felts detectives at that time?

Mr. Lively—Yes, sir.

Chairman—Did they know that at the convention when you were there as a delegate?

Mr. Lively—No, sir.

Chairman—It was part of your detective work to be a delegate?

Mr. Lively—Yes, sir.

Chairman—And find out what was going on?

Mr. Lively—Yes, sir.

In regard to the question whether his expenses were paid by the miners or the detective agency, Mr. Lively showed a very delicate conscience, but said he was obliged to accept the pay from the miners to avoid suspicion. Generally he divided up his charges between the miners and his agency. Senator McKellar then entered into the discussion, and the following interesting dialogue ensued:

Senator McKellar—If you had disclosed your connection with the detective agency, do you suppose the miners would have let you in there at all?

Mr. Lively—Let me in there?

Senator McKellar—Yes.

Mr. Lively—I think they would have handed me over to the undertaker.

Senator McKellar—They would have turned you over to the undertaker, and you did not disclose to them or to anybody your dual capacity?

Mr. Lively—No, sir.

Senator McKellar—And you accepted money from the miners on the theory that you were aiding them in your business?

Mr. Lively—I have.

Senator McKellar—And at the same time while you were accepting money from the miners as their representative and employe, or as their representative, you were really, as you have just said, in truth and in fact, the paid agent of the company that you knew was opposed to the miners. That is true, is it not?

Mr. Lively—Well, I was in the pay of the detective agency.

His business for the detective agency, as we have stated, was not merely to report, but must also have been to take an active part in the organizing of the miners' trade unions, or else his efforts in this direction would not have continued. It was at Matewan itself, in 1920, that Lively was active in founding miners' locals. Mr. Damron here becomes the questioner:

Mr. Damron—In what way did you get into the confidence of the various local unions that were being organized in the county?

Mr. Lively—By getting into the confidence of the organizers of these various local unions, making myself an active member.

Mr. Damron—Did you assist in the organization of any of the locals in that country?

Mr. Lively—Yes, sir.

It is interesting, in fine, to note that all this time the mine operators were paying for the organization of the very unions they were trying to keep out of Matewan. Notably, too, and most significantly, Mr. Lively belonged to the Stone Mountain local. Now it was the Stone Mountain Coal Corporation which brought in the gunmen, who after casting the miners' families out of the company-owned houses met their own fate while waiting for the train at Matewan. (*World, l. c.*) This conclusion of the Denver investigators, representing Catholics, Protestants and Jews, was probably verified here: Violence follows in the wake of the labor spy.

JOSEPH HUSSLEIN, S.J.

NOTE AND COMMENT

Catholic Daily Reduces
Subscription Price

THE *Daily American Tribune*, to whose success as the first and still the only Catholic daily in the English language attention has from time to time been called in AMERICA, now announces that it will be able to reduce its subscription rates from eight to six dollars. This step is second in importance only to the launching of the *Tribune* itself on July 1, 1920. The *Tribune* has not been a great profit-making adventure, but the courage and foresight which gave initiative to its publication as a Catholic

daily now prompt the new venture in the hope that increased subscriptions will make this movement, too, for a lower-priced daily a success. The paper at present circulates extensively throughout the Mid-Western States, and we trust that this new overture to the Catholic reading public will greatly augment its circulation. It is deserving of all the support that can be given it.

Report of Catholic Educational Association

THE eighteenth annual report of the Catholic Educational Association has just made its appearance in a substantial volume of 664 pages. It brings again to notice that struggle in the educational thought of our country, which the president of Campion College, the Rev. Albert C. Fox, S.J., happily described at the opening of the proceedings of the College Department:

The contest in educational thought as well as in social and economic thought is between the reactionary on the one hand and the truly progressive on the other; between the reactionary with his supreme contempt for all that man has learned and achieved and his demand that the history of human accomplishment be rejected and the work begun all over again from the beginning, and the progressive who accepts the history of human experience and who desires to understand and profit by it all, determined that it shall be the foundation for something higher and better than anything which has gone before.

The successive reports of the association now form a valuable library of Catholic pedagogical literature. It is well therefore that a careful index has been prepared for the present number.

Staggering Profits Quoted

HERE are some of the staggering profits made by corporations during the past few years, according to the statements of United States Senators in a discussion of the revenue bill:

It was shown that of 115,056 corporations making reports in 1919 under the income tax law, 10,689 made a profit of less than 5 per cent; 21,869 ranged between 5 and 10 per cent; 22,684 between 10 and 15 per cent; 17,388 between 15 and 20 per cent; 11,987 between 20 and 25 per cent; 7,743 between 25 and 30 per cent; 9,050 between 30 and 40 per cent; 4,807 between 40 and 50 per cent; 4,911 between 50 and 75 per cent; 1,734 between 75 and 100 per cent; and 2,194 reported a profit of 100 per cent and over.

These figures show that there were 9,639 corporations in 1919 that made a profit of not less than 50 per cent, and in 2,194 instances profits were 100 per cent and over.

These profits, it is stated, were announced after all the ingenuity of skilled accountants was taxed to conceal profits, after interests had been paid and all other charges met.

Death of Mgr. Ketcham of Indian Missions

THE sudden death of Mgr. William Henry Ketcham, for thirty years devoted to his work for the American Indians and for many years most prominent in his promotion of their spiritual interests, must be regarded as a great loss to the Church. It occurred November 14 at a new Indian mission which was being opened in Mississippi under the auspices of the Marquette League. Mgr. Ketcham entered the Church, as a convert, on April 4, 1885. On his father's side he was of Puritan ancestry. His mother and sister became converts, and were baptized by his own hand. He received his education at St. Charles College, Grand Coteau, La., and at Mount St. Mary's of the West, Cincinnati. His work for the Indian missions began with his appointment, in 1891, as

missionary to the Creek and Cherokee tribes and the Quapaw Agency, now in the state of Oklahoma. In 1897 he extended his ministry to the eastern portion of the Choctaw tribe. A number of churches were built by him for these various tribes, mission stations were established and boarding schools for boys and girls opened. He also began the building of churches for the Senecas. Many converts, both Indian and white, were received by him into the fold. In 1901 he was Director of the Bureau of Catholic Indian Missions, Washington, D. C., where he established a cordial cooperation between the Bureau and the United States Government officials, and abolished the ruling whereby the choice of a school for the Indian children had been vested in the Government agent instead of the parent. The right of Catholic pupils in Government schools to attend their own Catholic service was also recognized and proper instruction in their religion was secured for them. Of great assistance was the use of the Indian Tribal Funds which he obtained for the education of Indian children in the mission schools. These are but a few of the many activities carried to a successful conclusion by his zeal and prudence. Our Catholic Indian missions are his monument, and his name will be written large in the history of the Faith in America.

Savage and "Cultural" Totemism

IN a valuable and interesting article contributed to a recent issue of *Anthropos*, Father Joseph Meier, M.S.C., finds in the totemistic system among savage races the forerunner of the equally superstitious modern university dogma of the descent of man from previous animal forms. Father Meier, now at Sparta, Wis., had for fifteen years labored among the natives of the South Sea Islands and formed his original conclusions about totemism from their own accounts of it. The name is taken from the language of our North American Indians, and the belief affirms a connection between man and some lower being, animal, plant or other object, known as man's totem. As explained by the author, this is a real theory of descent, the totem giving rise or birth to the first member or members of its corresponding clan. It at the same time approaches closely to the debasing doctrine of the totemism of civilized nations, known as materialistic evolution, in that the totem is substituted for the Creator. The ape or the lemur, or the tadpole, as the case may be, was thus made the totem of the various clans of our rationalistic scientists. Savages, however, practically never fell quite so low as to ignore religion altogether.

Totemism was not of course the primitive belief, which held to the descent of man from a single couple, but a later superstition, always implying a plurality of totems within the same tribe. Fundamental to this theory of various savage races is the teaching that each tribe was divided from the beginning into classes or clans accordingly as each group had its own separate origin out of some lower being. Inter-marriage among those descended from the same totem is regarded as criminal, and hence a number of clans, within the same people, coexist side by side without any mutual kinship, each clan having its own distinct totem. In this connection, too, attention is called by Father Meier to the practise of shunning the totem, for which he finds a pedagogical explanation, denying entirely that the natives acknowledge any supposed mysterious influence of the totem on the clan. The constant shunning of the totem is therefore meant as an externalization and enforcement of the inner doctrine of totemism: the prevention of sexual intercourse within the same clan. Father Meier has so far published but a single article upon his researches. It would be to the interest of science to have sufficient funds placed at his disposal to make public his complete first-hand study of the totemistic problem, the sphinx of modern ethnological investigators.